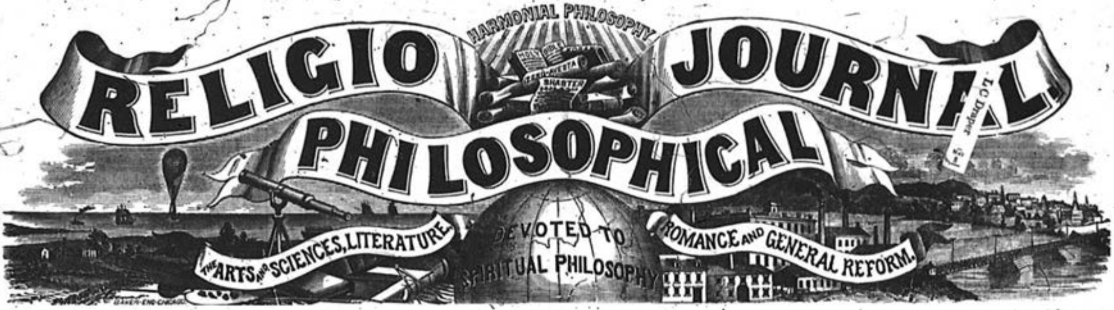


Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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SPIRITUALISM NOT ATHEISM, INFIDELITY NOR FREE-LOVEISM.

An Opening Address before the Eastern District Spiritualist Conference, Phœnix Hall, Brooklyn, Delivered on the Evening of June 13th, 1879, by William Fishbough.

MR. CHAIRMAN—*Ladies and Gentlemen*: A week ago this night, there were several sayings and occurrences at your meeting at which I, as a Spiritualist from the beginning, and having the honor of the cause at heart, was exceedingly pained and wounded. At the close of your conference, in which I had not until then taken part, I was publicly invited by your chairman to give the opening address this evening. I replied that I had first a word to say about the proceedings of that evening, and after that I would give a conditional answer. I then uttered a few incisive and I confess somewhat objurgatory sentences upon only one of the matters to which I felt compelled to dissent, and concluded by saying that if after such an expression, the chairman felt disposed to renew his invitation, I would accept, but on the express condition that a vote of the conference should be taken to ascertain whether they would be willing to hear me in such a lecture as might be expected in view of what I had already said. The question was put, and carried unanimously in the affirmative, the audience seemingly all voting.

Accordingly, I appear before you to discuss, as the central point the matter previously commented upon, and which, without distinctively mentioning it now, will sufficiently appear in the course of my remarks; my more comprehensive object, meanwhile, being to show that Spiritualism is not atheism, infidelity nor free-loveism—to show that it has nothing in common with either of these, thus to free it from the factitious incumbrance of the same which have been foisted upon it, and so far as time will permit, to point out its real nature and divine objects.

In order that the thread of our argument may be clearly apprehended, and the hearers may know whether we have reason and truth on our side, we begin with definitions:

"Atheism," from the Greek *a* and *theos*, means without God, or a disbelief in the existence of a God; in other words, a denial that there is any supreme intelligent, moral Governor of the universe, or of the affairs of men. In the forms of expression used by different persons, this doctrine presents different aspects, but all amounting essentially to the same thing. Some persons will sturdily proclaim their belief in the existence of a God, but when driven to definition, they will tell us that their term "God" means "the laws of nature," self-instituted, self-executing, eternal and invariable. But to this we reply, that a mere law is not of itself an intelligent, moral entity, but only an established rule or method by which an intelligent moral entity executes its purpose; and whosoever denies that there is an intelligent law-giver, superior to the law, certainly denies that which all men, in all ages, have considered essential to the notion of a God; and hence whatever he may choose to call himself, he is truly and logically an atheist, in every allowable acceptation of that term.

Again: There is a class of thinkers, somewhat numerous in our day, who, though unwilling to admit that they are atheists, yet strenuously maintain that God is "unknowable"—evidently meaning that he is not only "unknowable" as to his infinitude, but unknowable in any possible degree, and that therefore he is not even a legitimate subject of thought, or of an effort to understand and obey. Now as a subject of belief must of necessity, in some sense, be a subject of mental apprehension; and as these persons declare that they have not and can not have, any mental apprehension or understanding of a God, it follows that they have no belief in a God, and hence are, for all logical and practical purposes, atheists. They live, think and act as much without a God as if the word "God" had never been coined, or as if even a query concerning such a Being had never entered their minds.

There is one more doctrine which virtually and practically amounts to atheism, and that is the doctrine that everything is God—the stones, the trees, men plants, animals, the earth, the sun, moon, stars, the universe—that all these are involved in the complex being of a God. This logically makes the movements and actions of all things deific; it makes the actions of man, good, bad and indifferent, equally the actions of God, thus confounding all moral distinction, and making murder and robbery divine, as well as charity and brotherly love. As a being is distinctively such only by virtue of its contrasts with all other beings, and as no such contrasts are here admitted, so for all logical and practical purposes, as aforesaid, the theory of these speculators, though called "pantheism," also amounts to downright and absolute atheism.

The word "infidelity," though literally signifying "unfaith," or "disbelief," means, in its conventional usage, nearly the same as atheism. While all atheists, however, are infidels, it would not, perhaps, be quite proper to say that all infidels are atheists, inasmuch as an infidel, while denying the reality of religion and written revelation, may have some vague intellectual conception of a God, and of his relation to the cosmical if not directly to the moral universe. It is, for example, a favorite thought of some persons, that God may have a general superintendence over worlds, solar systems, and siderial universes, but that he does not stoop to regard specifically such insignificant matters as the affairs of men, leaving them to be provided for by the working of the general cosmical machine, or by whatever other intermediate agencies there may be—much as a man from an eminence would survey and contemplate the crest of a distant mountain without for once thinking of the ants that are crawling on its surface.

Infidels thus comprehensively classified, should be arranged under another two-fold division: 1st, those who are infidels from sheer creedal disability and who would gladly believe if they had the rational evidence their faculties demand; and, 2nd, those who are infidels from the downright love of negation, and the internal heartfelt aversion to the things of religion, *per se*. For the former I have a sincere sympathy and regard, believing that they will be reclaimed at last, and I believe that some of them are even now nearer the kingdom of heaven than some Christians who hold the truth in unrighteousness. For the latter class of infidels I have pity, but alas! not much hope.

As for free-loveism, another term involved in the title of our lecture, we shall not allow its advocates to dodge behind the admitted truth, that "all love is free." We shall rather hold them to the definition of it which they have given by their lives, actions and general discourse, viz., the free carnal intercourse of the sexes in disregard of all marriage laws and regulations.

One more term to define—"Spiritualism." This is no new word, monopolized in the definition of modern phenomena. It was used generations and even hundreds of years ago, in the definition of the idealism of Tulk, Fichte, Bishop Berkely, René des Cartes, and others. In religion, Madam Guyhon was a Spiritualist, and wrote her sweet little book, "Spiritual Torrents," without a moment's premeditation, under the impulse of an interior power that moved her thoughts and pen. Also Francis de la Combe, Michael Molinos, Jacob Bœhmen, St. Catharine of Sienna, St. Theresa, St. Francis of Assissium, St. Polycarp, St. Ignatius, St. John the divine, St. Peter, St. Paul and even Jesus himself in the movings of his human life while on earth, were all Spiritualists. Daniel, and Isaiah, and Elijah, and Moses, and Noah were all Spiritualists; and indeed every form of religion that ever existed upon the earth originated in Spiritualism.

In more recent times, the word "Spiritualism" was first revived by Theodore Parker, years before the career of A. J. Davis began, and before the first tiny Rochester rap was heard; and it was by him applied to the new and more spiritual phase of religion which he regarded as just then beginning to appear. So far as I know, I was the first one to apply it in my writings in the *Univercœlum*, and subsequently in my communications to the New York *Tribune*, to the developments growing out of Davis' book and the Rochester knockings; and ever since then, when I have applied the term "Spiritualist" to a mere believer in these things, who was not in some degree spiritual in his manifestations of personal character, I have applied it with mental reservation. Spiritualism, therefore, is a word expressing a high and holy idea, and must not be prostituted by an application to any groveling, materialistic or sensual doctrine.

Now we have set out to prove that Spiritualism is neither Atheism, Infidelity nor Free-loveism. In the light of the foregoing definitions, this part of our work appears to be accomplished already. Atheism and every other form of infidelity, taken pure and simple, are, indeed, its direct antagonists, for the plain reason that failing to recognize a great, intelligent, fountain spirit, they naturally tend to the denial of derivative spirit from that fountain, and are thus naturally unspiritual throughout. If, therefore, there is atheism or other infidelity in the ranks of the Spiritualists, it is a plant not indigenous to the soil, but an exotic, imported from a source which is foreign. It is a weed, a Canada thistle that chokes the growth of the plants of this divine Paradise; and the best thing that can be done with it is to mow it down in its blossoming season with the keen scythe of logic, wielded by the power of a correct moral sense, and cast it into the fire of rational condemnation, and there let it burn to ashes.

And Free-loveism, in its only current sense of free-lustism—whence comes that? Not certainly from Spiritualism, as already shown, for it is indeed a very unspiritual affair. It is earthly, carnal, sensual, devilish and not spiritual. When, therefore, it appears among us, it appears as a stranger and a foreigner; and I must say it not only appears unbidden, but proves an extremely disgusting and unwelcome guest. Thank God, we have now, for many years been getting rid of it, but are not yet wholly free from it, if recent indications may be regarded.

Whence comes this intruder? again we ask. Let us pursue this question in the light of its natural history calmly and philosophically, as we would pursue any other question. Atheism, materialism, infidelity, as we have before seen, has a foothold in the world, and that, too, alas, a pretty strong one. What is its basis of argument? and how does it reason? Recognizing nothing above materiality, or at most nothing above unintelligent "laws" of which no volitative, and hence moral attributes can be predicated, it therefore naturally recognizes nothing above material and carnal attractions in the commerce of the sexes. "Amatory proclivities," say they, "are established and sanctioned by the laws of nature, and are manifest in unrestrained spontaneity, in the animal kingdom beneath us. Why may not we, too, obey the laws of our nature, at least so long as we do not, by transcending the bounds of moderation, bring upon ourselves inconvenient and painful consequences?" "The only criminal concerned in all this," remarks, in substance, one of their writers, "is the law or custom which interferes with the greatest possible amount of gratification." Hence, as a general fact, the history of atheism, materialism, infidelity,—as I hesitate not to affirm, has been the history of sensualism and so-called free-loveism; and if there have been individual exceptions to this rule, as I admit there have been many, they have grown out of the restraining influence of a public moral sense, inculcated by civil laws and precepts of the prevailing religion under which these persons were born and brought up.

I will now refer to the case which, in one of its aspects, was prominently thrust before us a week ago this night; and I shall not dismiss it before a fuller statement of the facts shall have been given. The publisher of the New York *Truth-Seeker*, Mr. Bennett, as all know, is an avowed atheist, though this fact is not here stated for the purpose of casting reproach. It appears that Mr. Bennett considered it perfectly accordant with his atheistic principles to receive to the familiar hospitality of his office a certain pamphlet, the emanation of a so-called "free press," and, to countenance the teachings of that pamphlet by his efforts to place it before a reading public.

Now this pamphlet, a copy of which a friend has loaned me, and which I now hold in my hand, is from the first page to the last a direct and most uncompromising onslaught on the marriage institution, and unblushingly advocates the same freedom in the intercourse of the sexes as exists among brute beasts, restrained only by such prudential considerations as relate to physical health, and the avoidance of such other incidental inconveniences and misfortunes as might arise from excess. Sequences have grown out of this publication, and its circulation through the U. S. mail by the agency of Mr. Bennett, which have been very disagreeable to that gentleman, and for this our sympathy and indignation as Spiritualists have been appealed to. The same appeal has been made to other Spiritualist gatherings, and is liable to be repeated elsewhere. For one, as a Spiritualist, I reject this appeal, and throw it back with indignation; and in order that the propriety of this course may be better understood, and the teachings of this pamphlet may be held up to the public execration, which they deserve, I propose, with your indulgence, to read you a few extracts from its pages. If these extracts should prove unsavory, it will be remembered that I was not the first one to stir up the matter. Says the author:

"The compulsive features of the marital law are incidental and secondary to the marriage relation itself, which is unnatural and forced. Pen cannot record nor lips express, the enervating, debauching effect of a celibate life upon young men and women. Who supposes that if allowed to freely consult their natural wits and good sense, they would tie themselves up in the social snarl of matrimony." p. 8. Again:

"Lovers cannot innocently enact the perjury of marriage; to even voluntarily become slaves to each other is deadly sin against themselves, their children and society." p. 22.

Of a noted clergyman who figured in the courts some years ago, and whom a jury did not convict of a certain crime charged against him (whatever might have been the truth in the case), this author says:

"While his natural right to commit adultery is unquestionable, his right to lie about it is not so clear." p. 10. n.

"His natural right to commit adultery unquestionable!" Gracious heavens! !

Again:

"No woman or man should have a second child by his or her marital partner, when there is another person willing to assume the relation, by whom he or she can have a better child." p. 17.

Thus away goes the family institution, and with it down go all the existing institutions of society—all ruthlessly knocked to pieces and annihilated!

But again: "Neither superstitious supernaturalism with its theatrical terrors, nor learned infidelity, 'full of wise saws and modern instances,' should deter the sexes from thought and experiment as to the best uses of themselves. That woman expects man or man woman, is as natural and proper as desire for food or clothing." p 18.

Once more: "We now forbid the sexes, unless married, to sleep together; but this restraint is a relict of oriental customs, which will vanish as intelligence increases. . . . . It will ere long be seen that a lady and gentleman can as innocently and properly occupy one room at night as they can now dine together." p. 19.

Now I think I have given you a pretty good dose of this, and will stop. Comment on this is deemed unnecessary, as sensible men and women cannot fail to perceive that its direct tendency is to overthrow all forms of civilization, and to re-inaugurate savageism, animalism and universal bestiality.

I will not mention the title of the little pamphlet in which these doctrines are set forth, as I decline to advertise it even in that form. I will call it a Priapus embodied in type and printer's ink; a hairy, ugly satyr grinning out its contempt of all decency. The author, however, should not be deprived of his distinguished honors, and I will mention his name as E. H. Heywood; and will state that the title page contains the startling announcement, that this edition of 1878, is of the twenty fifth thousand. Probably another twenty-five thousand copies will wend their slimy course into the sinuosities of human society before the demand will cease. What, O, Americans, are we coming to?

Liberty of the press? Liberty of speech? Those words, indeed, have a very plausible sound, but Messrs. Heywood and Bennett, or any other promoters or abettors of the doctrines of this pamphlet, that the "natural right to commit adultery is unquestionable"—suppose that when you, in whatever way, are whispering this filthy and corrupting doctrine into the ears of our wives and daughters, our husbands and our sons, some outraged parent, in the absence of the possible redresses of law, should fall back on the natural "liberty" of breaking your heads with a poker, or driving a bullet through your bodies, what then? O, it will be none of your business, kind sirs. This is a "free" country, you know. Understand, however, that this is a measure of defence which I would not personally recommend, as I have a far more effective measure to propose, of which I will give a general hint hereafter. But meanwhile Uncle Sam has a word to say in reference to this matter, and a certain law existing in his statute book must have its course. That law justly and righteously forbids the use of the U. S. mail in distributing obscene and immoral publications. When, therefore, Mr. Bennett or any one else, is convicted by a jury of his peers of having violated this law, and is sentenced to endure its penalty, and when an appeal is made to this conference, as it was a week ago this night, for an expression of sympathy for the offender and indignation for this alleged curtailment of "liberty," I have two replies to make: First, that as a law abiding and order-loving American citizen, I will not stand between Mr. Bennett and the execution of a penalty which I believe he has justly deserved; and secondly, as a Spiritualist, I will say that we have no class affiliation or sympathy with atheists and free-lovers; and if Spiritualists as a class are going to commit themselves (as I do not believe they are) to the defence of the crime of prostituting the United States mail to the circulation of obscene and immoral publications, then I am not a Spiritualist in that sense, and will not bear the disgrace of the transaction.

I consider it established, then, that the free-loveism of this country and generation is, with very slight and unimportant exceptions, the legitimate outcome, not of Spiritualism as such, but of atheism, materialism, or some other form of infidelity. Spirit, spirituality, or anything which may come under the head of Spiritualism, has nothing to do with it except to condemn and discourage it. These free-loveites have quoted the example of the Onieda communists, as Christians, in sanction of their practices, as though Christianity permitted anything of this kind. Now, although I am uncompromisingly opposed to the doctrines and practices of these communists, yet in my judgment they have not the most objectionable form of free loveism, inasmuch as their practices are held under religious restrictions, while those of the other class are without such restrictions. Besides their community, I am informed, numbers only seventy or eighty persons, and from the very nature of the case, that fanaticism, disgusting though it is, cannot be very dangerous, and can never propagate itself much farther—its foundation being in an erroneous interpretation of the Scripture, which must certainly become obvious as intelligence increases.

It is admitted that there was, about the middle of the sixteenth century, a branch of the Anabaptist sect of Christians in Germany, that was temporarily carried away by the fanatical doctrine of a community of wives, similar to that of the Onieda Communists; that there was a heretical sect of Christians called the "Nicolaitanes" holding nearly the same doctrine, which arose during the latter part of the first century of the Christian era (alluded to in the message of the Christ-angel to the church of Ephesus, in the words, "But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate." Rev. 2: 6),—and although there were some scandalous sexual irregularities in the early church of Corinth, against which the apostle Paul hurled forth a daming rebuke, yet the teachings of Jesus and his apostles, and, with these slight heretical exceptions, the teachings of the whole body of the Christian church, throughout all ages, in favor of chaste monogamic marriage, are so conspicuous and so well known as to render quotations of proof entirely unnecessary. If, therefore, Christian ministers and monks, and popes, and kings, and laity of both sexes, have sometimes departed from these teachings by departing from the line of chastity, their error was a disgrace only to themselves, and not to Christianity, and was of itself practical infidelity. Let them be arraigned, and not their doctrine, as I now arraign the doctrine that sanctions and promotes these libidinous corruptions.

But how have these sable streams of infidelity and its natural concomitant, free-loveism, flown into the visible ranks of Spiritualism where they do not belong? How did they come there, and how did they attain such huge development as was manifest some twelve or fifteen years ago? This, indeed, is a question of far more interest than what might generally be supposed; and the proper answer to it; which I will now proceed briefly to give, is such as might almost reconcile us to the fact, provided that fact is considered to be a temporary and not a permanent one.

Be it noted, then, that at the time modern Spiritualism made its phenomenal advent, the world was everywhere pervaded by atheistic and materialistic unbelief, the increasing prevalence of which the old Christian Church, in its waning spiritual power, was unable to stay. From the atheists and other non religionists in this world, the spiritual spheres nearest the earth were largely recruited, and had been so for a long time. Waking up in the other world, and finding themselves still living, these persons, who, while in the flesh, had been disbelievers in the immortality of the soul, naturally desired to manifest themselves to their friends on earth, to tell them that they still lived, and to convince them that they, too, would live after death. This desire was not only legitimate, but the time for its accomplishment had fully arrived. It was wisely planned in the councils of the high heavens that it should be accomplished in the most effectual way—not by sending these open manifestations to the Church, which probably would have either rejected them, or kept them out of the reach of those who most needed them; but by sending them down to the lowest moral and spiritual grade of humanity, as well as to all higher grades that would accept them. Conditions were arranged by which the spirit of a murdered pedlar could arouse the attention of an humble and uneducated family, with certain rapping sounds, to which, after many restless nights of disturbance, they were forced to call the attention of multitudes of their neighbors. By diversified experiments and tests, these sounds were proved to originate in an invisible intelligence which claimed to be that of a man who had put off the mortal body.

Such was the initial fact, which might well have startled and thrilled the whole world with its significance. But the wonder did not stop here. It was subsequently found that certain members of the family were accompanied with these phenomena wherever they went, and they gradually assumed many diversified forms beside the rappings. The influent potency was imbibed by others and still others, and they, too, became "mediums" of the same phenomena, and in still farther diversified forms. The worldly-wise essayed to explain the wonder on the hypothesis of physical causes, and failed, and the churches denounced it as a "dangerous delusion." But the poor infidels who had been hungering and thirsting for the knowledge of a hereafter life, treated it more candidly, and received its revelations with great joy. They labored to spread the tidings to others, and have been the most diligent investigators, workers and missionaries in the cause, so far as its merely external and phenomenal demonstrations were concerned. They have thus been greatly benefited, while many of the poor, dark spirits, returning again to earth, have been enlightened and elevated.

This is all well enough, and so far these persons deserve great credit. But there is another tendency of all this to be considered: The materialistic atheists and non-religionists, by all odds the most active in this primary investigation, were materialists and atheists still, and naturally called to their councils such spirits, as most nearly agreed with them in belief, and appealed to them for confirmation of their prejudices. Those who had passed into the other life as materialists and atheists, were also essentially of the same opinion still, and could only confirm their friends on this side in their materialistic proclivities to "eat, drink and be merry," and to indulge in every sensual delight in moderate and physically healthy freedom.

These sanctions from the spiritual world, whose authority was at first greatly over estimated, proved dangerously potent. All classes of minds not firmly anchored in correct principles of moral life, were liable to imbibe the infection; and sometimes even weak Christians, who previously had been scrupulously faithful to their marital and family relations, on accepting the verity of these spiritual manifestations, soon began to fall into loose notions of sexual morality. This tendency increased from year to year, until it became a matter of scandalous notoriety, as utterly impossible to conceal from the outside world as it was impossible to be denied by Spiritualists themselves.

But when the Free-love doctrine became shamefully bold and outspoken from the rostrum, in the conference room, and through portions of the Spiritualistic press, after it had for years flaunted its immodesties defiantly in the face of a disgusted public, after it had succeeded in utterly disrupting numerous families which had before lived in peace and happiness, and especially after it had, in the person of a certain notorious woman, obtained representation in the presidency of one of the largest conventions of Spiritualists ever held in the United States, the better portion of Spiritualists, alarmed and horrified, to their great credit, arose in arms against it, indignantly hurled it from the eminence to which it had attained, and forced it to hide itself in the dark dens and secret chambers, where its

Continued on Eighth Page.

Theodore Parker or Mrs. Richmond.

BY WILLIAM DENTON.

I find in a late number of the *Banner of Light* a discourse by Mrs. Richmond, but professedly from the spirit of Theodore Parker. Many of Parker's writings I have read with great pleasure, and I am somewhat familiar with his style, but I fail to find anything in this discourse that reminds me of it. Theodore Parker's sentences are generally short, Mrs. R.'s sentences are generally long. Parker's sentences always mean something, and the meaning appears in them as the stars at night in a clear sky. Mrs. Richmond's sentences frequently mean nothing, or it is impossible to discover their meaning. Parker's sentences are grammatical, they are almost faultless; Mrs. R.'s sentences are very frequently ungrammatical, so that there is scarcely a long sentence that will bear criticism. Parker's style is direct, plain and compact; where metaphors are introduced, and they are frequently, they are appropriate ones and he is very careful not to mix them.

The following from a sermon on the grandeur of the natural world shows well the peculiarity and beauty of his style. "This natural world is a 'cupboard of food and a cabinet of pleasure,' as an old poet quaintly puts it. All sorts of things are therein stored up for present or future use. On the lower shelves, which the savage man can reach to, there are the rudest things,—acorns, roots, nuts, berries, wild apples, fish, and flesh. Higher up there are corn, salt, wool, cotton, stones with fire to be beaten out of them by striking them together; then live animals of various sorts; next, metals, iron, copper, silver, gold and the like,—all ready to spring into man's hand, and serve him, when he can reach up to them and take them down. A little further up there are things to adorn the body—ochre to paint the cheeks, feathers to trim the head, rubies and diamonds and many a twisted shell, still further to ornament and set off the world * * Still higher up are laid the winds to grind man's corn, waters to sift his meal; and above these are coals waiting to become fire, and to be made the force of oxen, winds, rivers and men. Yet higher up lie the gases which are to light a city, or take away the grief of a wound, and make a man invulnerable and invincible to pain. Higher still are things which no man has climbed up to and looked on as yet. There they lie, shelf rising above shelf, gallery above gallery, and the ceiling is far out of the telescopic sight of the farthest sighted man." Compare such transparent and beautiful sentences with the following from the false Parker of Mrs. Richmond: "As geology demonstrates that in the progressive development of your planet that only appeared which was natural and spontaneous, (i.e., the next in order of being)—as vegetable and animal life, so strongly marked as to forms that the geologist can specify the era of expression of any, the smallest fragment of which you can produce for his inspection, were still harmoniously blended in the unfolding procession of outbroadening existence on earth, so *thought* in humanity is progressively unfolded, and each successive era of thought, while it is so strongly marked that the period of its existence in time may be safely predicted from its chief conception, is, as it were, harmoniously merged into others in the grand cycle of spiritual unfoldment." There was some thought in the mind of the speaker when she began; she wrestles with it through this long, wordy, tangled sentence, only to be thrown at last; for the words utterly fail to make her meaning clear.

No such passages occur in Parker's writings. Planets do not scale walls in his pages nor do Gethsamees sprout, as they do in the pages of Sarah Ramsdell, another Parker medium. Depths do not clothe themselves in language in his sermons as they did in a pretended Parker discourse by Mr. Colville, who also professes to be one of his occasional mouthpieces.

Mrs. Richmond's sentences are frequently obscure and involved, like the one I have presented, her metaphors are frequently mixed, and long before she reaches the close of a sentence she frequently forgets where she started. In this very *Banner* discourse, we have "activities fused into a solid mass," and become "the stagnant residuum" of what had "once been an outlet" for a fountain. If they were fused into a solid mass, they could hardly help being stagnant, though we can hardly say with propriety that a solid is stagnant.

But how did that which was fused into a solid mass become a residuum of what had once been an outlet of a fountain? It would be as easy for the dregs of a molasses cask to be an aqueduct for the waters of Cochituate.

We have also in this Richmond-Parker discourse "souls of violets and daisies woven in chains;" "a something working to give birth;" persons "disenthralled from every stain." What kind of a loom can that be in which the souls of various flowers are woven into chains? Such talk is unmeaning rubbish. The discourse, like all other discourses of Mrs. Richmond that I have seen, in whatever name given, abounds in unmeaning phrases, glittering verbiage, bombastic stuff. Take the following paragraph, and it is not the worst: "The next step is important in what it portends to human life. It is to my perception a point whereon all the foundation-principles of truth rest. No human being or class of beings can harm it, or throw a shade upon it. The shadows that are sought to be thrown are mostly reflected back upon those who gaze askance at it; the truth still shines on the same. Humanity as a whole is to be fused and welded together. The people may appear to be fragments, and the work of annealing may seem protracted and slow, but the experiences of time are rightly measured only by the great periods that finally blend the outermost in human progress, and the end is sure."

The first sentence is far from perfect, but I do not wish to be hypercritical: "It is to my perception the point whereon all the foundation principles of truth rest." Here a step becomes a point and on that point all the foundation principles of truth rest. If there are many principles they must be dreadfully crowded; and, if the point is sharp, their condition must be awful. But "no human being or class of beings can harm it," that is the point; probably not; but we sympathize with the principles that are all the time upon the point.

"No human being or class of beings can throw a shade upon it," we are also informed. If the shade is to be confined to the point, it would be quite a feat to throw a shade upon it. But the shadows that are "sought to be thrown are mostly reflected back." A light may be reflected, but the ghost even of a Newton would be puzzled to tell us how a shadow can be reflected. Worse than that; there were no shadows even to be reflected, for they were only shadows that were "sought to be thrown." They were never thrown at all, then, and yet they, "were mostly reflected back!"

We are then told that "humanity as a whole is to be fused and melted together." To fuse is to melt. If humanity is melted together, how can it be welded? What would there be to weld after all were melted together?

Then we are informed that the people appear to be fragments and "the work of annealing may seem protracted." It is evident that Mrs. Richmond does not know the meaning of annealing. In annealing, articles are heated and then cooled slowly, so as to render them less brittle. But she evidently thinks it is akin to welding, by which humanity's fragments are to be united.

The sentence then finishes with measuring "experiences of time," by great periods that "blend the outermost of the nation with the innermost in human progress." How the measuring is to be done, we might inquire, if we could expect any satisfactory reply from such a source.

Such stuff is balderdash, I care not who it comes from, and to parade it in the name of Spiritualism as the language of Theodore Parker is to make Spiritualism a laughing stock to intelligent people. A sect may be built up of ignorant people by such means, but it will be more contemptible than Adventism, and will need to be overthrown as much as the hundreds of waning sects into which Christendom is now divided.

Questions Concerning Christianity and Modern Spiritualism.

BY A. J. DAVIS.

Introduction to a series of answers to questions recently propounded, the following discriminations and reflections are submitted to the sincere reader: *First.* Intellectual minds energetically seek to KNOW—to accumulate and to systematize "facts" concerning things, forces, and their immediate productive causes. The paramount pride and ambition of such minds consist of the conscious possession of knowledge—for knowledge, or classified knowledge, called "science," is their chief God; therefore such minds profoundly admire, almost worship, those rare and "gifted persons" who, having retentive memories and a ready wit, can make spontaneously brilliant intellectual displays. *Second.* Wise minds, on the other hand, indifferently intellectual and without education, yet seek that which is necessarily invisible, spiritual, and eternal. Such minds are exquisitely sensitive, intuitive, and impractical. Too frequently they are unbalanced, uncentered, and out of tune with the drift and circumstances of ordinary life. These intermixed angel-and-earthly natures at moments realize, as by a sudden flash of what is called genius, that Wisdom is an immortal celestial flower of the inmost spiritual affections, of exceedingly slow growth; and such minds can not, in this world, boast of its great harvests of intellectual facts, which are derived from impressions and experiences received by and through the external bodily senses. The Byronic confession—"My whole life was a contest since the day that gave me being"—is the natural cry of such minds; and for such the poet said, "At times I have found the struggle hard, and thought of shaking off my bonds of clay." Abnormal individualism is the name which this mental condition suggests.

What do you mean by spiritual causes?

ANS.—Spiritual causes are the eternal causes; they flow from the divine fountain of principles.

Are these principles the decrees of a personal God?

ANS.—No; for principles are the unchangeable vital currents of the very existence of the Infinite Spirit.

How do these vital currents (or principles) of God create, and maintain without variableness, this harmonious universe?

ANS.—The very idea of a Principle of Nature includes the most secret truth concerning it. A principle is constituted, in its very essence, of the everlasting Love which conveys everywhere life and beauty, and it also contains the everlasting Wisdom which evolves boundless order and form. It is impossible to restrain or transgress a natural Principle; and it is equally impossible that a natural Principle should err, at the proper time, in clothing itself with a material garment of appropriate constitutions, organs, *forces*, by-laws, and functions. "Creation" is not a correct term. It originated in the ancient hypothesis that everything was, miraculously *made* out of no-thing. The correct word, to substitute, is *formation*.

Can the human mind project a thought so that it can be seen, externally?

ANS.—Yes. Thinking means *thing*-ing; that is, a thought first—then the *thing*, which corresponds to and represents the Thought. But it is not often that circumstances favor the full and complete embodiment of a conception. Hence the lingering disappointment remaining in most minds; the feeling and conviction that they could have excelled that work, if they had only "had a fair chance."

What is the practical difference between Intellect and Wisdom?

ANS.—Awaken the Intellect, and the effect is skepticism and agitation; unfold Wisdom, and the effect is spiritual faith in things eternal. The thoughtful Romans were believers in laws and visible deities; the unthinking Christians were believers in God and angels invisible. The emperor Augustus rebuilt the temples of paganism, and filled them with objects of worship, and instituted or revived religious forms and ceremonies which had been long neglected. But ere long the youthful spiritual reformer of Nazareth was born, with moderate intellectual power and with less ambition for the possession of temporal knowledge; and, in the course of time, the invisible temples of a new worship were erected in long waiting hearts, and the angels came and went, and the conception of a heavenly loving Father was unfolded in the dome of many unhappy minds.

Who do you regard as the truest reformers at the beginning of Christianity?

ANS.—There were three parties in the field—representatives of successive stages in religious progress—(1.) the distinguished Pagans, (2.) the practical Stoics, (3.) the spiritualistic Christians. Paganism was intellectual and cruel; Stoicism was wise and submissive; Christism was spiritual and devotional. Jesus did for the human spirit and its aspirations what Augustus did for Rome and its dependencies. Meanwhile Cicero and Seneca, like Socrates and Plato, worked (stoically and philosophically) to enlighten and wisely to strengthen the whole individual life and character. These teachers inculcated and exemplified obedience to Right for its own supreme sake. They urged all men to speak the truth, and to live the truth, for its own divine sake. Therefore these were the truest teachers, the wisest reformers of that period—the few self-centered friends of the whole humanity.

If Stoicism was superior to Christianity, why did it not increase and triumph?

ANS.—I do not affirm the superiority of Stoicism to Christianity; but this—that the Stoics, who taught Obedience to Right for its own sake, were the truest reformers and the wisest teachers. They philosophically uplifted the natural and eternal standards of Truth, Justice and Righteousness; and they insisted upon devotion and Obedience to these unalterable principles, regardless of any consequences, indifferent to any rewards and punishments, which might follow such devotion and such obedience.

But did not the Christians teach the same obedience?

ANS.—No; the Christians taught a vague and mysterious doctrine of special rewards for the practice of goodness, and that indescribable and everlasting punishments would follow the doing of evil. And they seemed to believe (some of them did) and to teach that the master-sin, which merited the most horrible forms of eternal punishment, was the *rejection* of Christianity itself. This mysterious doctrine exerted an unmeasurable, appalling influence upon the imaginations of the ignorant multitudes. They were seized *psychologically*. And only the intellectual Pagans, and the few wise and self-poised Stoics, had power to resist the psychology of Christianity.

And yet do you not say that Christianity is superior to Stoicism?

ANS.—By Christianity, as the term is herein used, I do not mean the *doctrines* of theology—such as the "Fall of Man," "The Atonement," "Heaven for the Believer," and "Hell for the Disbeliever;" but, in this connection, by Christianity I mean—the sweet humanities, the spiritual lovingness, and the angelic ministrations, all which the youthful Reformer of Nazareth orally inculcated and often manifested during his brief career. These elements in Christianity are the secret of its triumph among natures and nations refined and philanthrophic; while among natures and nations which are ignorant and selfish, Christianity is triumphant because of its doctrines of arbitrary rewards and everlasting punishments.

What is your shortest definition of Christianity?

ANS.—Christianity, in its highest character, is SPIRITUAL LOVE. It contains the principles of wisdom, and yet Christianity is not as wise as was Stoicism. Paganism, in its widest sense, is intellectual and materialistic.

Is Christianity the final Religion?

ANS.—Nothing is final save the absolute Truth, and Christianity is thus far only the most spiritual section of that divine totality, which is as round as the earth and as infinite as the eternal Mind.

Can any Religion be more comprehensive than Modern Spiritualism?

ANS.—Modern Spiritualism is a great revival of evidences of a future life and spirit intercourse. So far as its facts serve to interest materialists, and to convert skeptics to a belief in personal immortality, so far it is refreshing and uplifting to the whole humanity. But as to its comprehensiveness, Modern Spiritualism bears the same relation to that vast movement herein termed Christianity as the rains and dews and magnetisms and electricities sustain to the various productions and kingdoms which cover and beautify the world. That is to say: Spiritualism serves, and will serve, to vivify and develop whatever is truly spiritual and truly philanthropic in Christianity.

Will the churches adopt Spiritualism?

ANS.—Nothing can be more certain. Already the churches of various denominations have preachers who freely and fearlessly teach the existing "ministry of angels," and they appeal unhesitatingly to modern well-attested facts. This adoption by the clergy of the existing evidences of personal immortality—which they have been thirty years preparing their congregations to receive—attracts the Spiritualists in great numbers back into the long forsaken pews; and thus, owing to the universal vivifications of modern Spiritualism, the churches are flourishing and multiplying on every hand.

What will be the final result?

ANS.—Reformation of many creeds, a universal diffusion of liberal sentiments; more fraternal and universal love; a breaking down of old bigotries; and the general destruction of long-cherished superstitions.

What is an Infidel?

BY ALEXANDER WILDER, M. D.

In 1863 there was a contest in the Legislature of New York about the choice of a Republican candidate for U. S. Senator to replace Preston King. I was idly sitting in the office of Stanwix Hall, when Charlie Young, Deputy Sergeant-at-Arms, came to me and said: "The Legislature will not elect a Radical, nor a Conservative."

"All right," I replied. "Will you please to tell me what a Radical is?"

"You and your sort of people are Radicals."

"All right," I again answered. "But tell me what you mean by a Radical?"

"A man says," said he, "that he believes in the vigorous prosecution of the war, and in the Emancipation Proclamation, and they at once call him a Radical. Gov. E. D. Morgan says he believes in the Emancipation Proclamation and the vigorous prosecution of the war; but we call him Conservative."

"I think I understand you," I replied. Charlie's definition was indeed "clear as mud," but it seemed as luminous as the sun at noonday. As Gen. Armstrong, of Wayne, remarked of certain anti-masons, when comparing them with Francis Granger, Thurlow Weed and Millard Fillmore: "These fellows believe in 't!" Charlie Young evidently meant that Gov. Morgan did not sincerely believe what was professed. The men who are in earnest, are the men whom others seek to cast stigmas upon. I seldom use and always repudiate with scorn the obscure designation of infidel. Its real meaning is opprobrious—one unfaithful. As the word is used it is a slang nickname for the person with whom one differs. The Kaffir, Gheber, and Glaur, each is infidel as the Musselman uses the denomination. As a moral test, or even as a mark of distinction between man and man, it is of no import whatever.

Thomas Jefferson, Thomas Paine, and Benjamin Franklin, all have been thus opprobriously designated. Yet Jefferson avowed his general concurrence in the sentiments of the Unitarian writers; Paine proclaimed his faith in one God and no more, in a future state and a religion of doing good; and Franklin, while doubting the godhood of Jesus, yet belonged to the Episcopal communion, and asseverated his belief in one God the Creator, who ought to be worshiped and is best served by doing good to His other children.

I have never been a student of these men's writings; though I have looked through the *Age of Reason*, Volney's *Ruins and Revelations*, and a few such. But I find no more skepticism (does skepticism mean doubting or seeing?) in them than in various "evangelical" works. The great body of Unitarians seem to be as much "infidel" as Mr. Paine. I do not see how such books as Prof. Kuenen's *Religion of Israel*, Oort's *Bible for Learners*, and other publications of "the dullest of Dutch theologians" can be exonerated from the villainous charges made upon Paine's *Age of Reason*. I am "considerably theological" in my tastes, and read all I can about the Gods from the Serpent to Jesus, but I am obtuse about the difference. I can only see the distinction. One of the two parties is the Gov. Morgan, and the other saying the same thing is the Radical.

I might carry the inquiry further, but I mean to achieve a miracle—that of writing a short article. I will only add, to rebuff vile imputations, that I myself believe in God without the vengeful character assigned to him popularly,—in the resurrection, spirits and angels maugre the Miltonian diablerie and angelaphanies,—in the Bible omitting the history and infallibility,—in vital religion without forms, rites, and display, except in doing right heartily, and all things well. But to be classed anywhere, I shall resent as an insult to my personality. I am a man,—nothing more; I believe in God and that I am his emanation, living to be right; to become right, to do right—to be in him and not for another.

The Materialization Mania.

BY E. V. WILSON.

The materialization of form endowed with life from the Spirit-world, is a fact or foregone conclusion, that every intelligent Spiritualist will admit, but seeing a material form looking out of an eight by ten aperture in a dim and uncertain light, under fixed and rigorous rules laid down by the showman or exhibitor, in no sense constitutes test evidence of the presence of a spiritual being. That such phenomena have been, and now are, we admit. But how many of these materializations are tested, and proved to be what is claimed for them, viz., the immortal part of one whom we knew in this life, who died in our presence, and who was buried, and whose body is dust at the time of the materialization? We answer, not one in ten thousand! We have attended some thirty séances for materialization, and have seen fully one hundred faces—heads, forms, hands and arms, and out of all these we have seen only two exhibits that we could testify to; one, a well identified exhibit in the presence of Mrs. Andrews, of Moravia. These two exhibits satisfy us that the materialization of the forms of those who died, can and does take place; but they are not the bodies we loved and knew on the earth—those bodies are dust—but some other bodies having their similitude. Is this similitude endowed with the spirit and soul that formed the mind of the loved one that we saw die and buried? We answer, that our experience is that one only out of all that we have seen and heard, possessed vision, voice, memory and action that could be identified. The materialized form was that of a wife who had been dead many years. She identified her husband who was present. The husband came an infidel and materialist; he went away a full believer in Spiritualism, and a Spiritualist, and is so at this writing. Subsequently I asked this man, what evidence there was to him in the materialization, that it was the form, or body and soul or spirit of her who was at one time his wife? He answered and to the point: "It is in the memory she has of the past, in her identity of me."

"How does the form or body compare with the body of your late wife?"

"Very fairly, but would be no evidence to me without the mind and memory of the past."

"Are you satisfied beyond a doubt that you have seen and heard her that was once your wife?"

"No, I am not, but I am satisfied that I have seen a form in fair light, that is exceedingly like my late wife, and had I not known that she died many years ago, I should have sprung forward and greeted her as such. But I am satisfied that the form that you and I have seen, was endowed with the voice, memory and knowledge of her that was once my wife; and I am satisfied that the form seen by twenty-two persons, including ourselves, was not the person of the medium. I am satisfied that I have heard from my wife who died many years ago, and was buried over one hundred miles from here."

Reader, is it not the mind or spiritual part of those who die that proves to us they live after the state called death?

Address of Gov. Seymour before the Convicts of Auburn State Prison, N. Y.

Experience has taught me to think kindly of my fellow men. The longer I live the better I think of their hearts and the less of their heads. Everywhere, from the president's mansion to the prisoner's cell, I have learned the wisdom of that prayer which begs that we may be delivered from temptation. Another great truth is taught by experience—hope is the great reformer. We must instill this into men's minds if we wish to cultivate their virtues or enable them to overcome their vices. It has been said that despair is the unpardonable sin, for it paralyzes every sentiment that leads to virtue or happiness. For this reason, when Governor of this state, I did all I could to gain the passage of laws which enable each one of you, by good conduct, to shorten the terms of your imprisonment, and if I had my way you would have a share in the profits of your labor.

Sitting before my fire on a winter's evening, and musing, as old men are apt to do about their acts, their errors, their successes, or their failures, it occurred to me what I would do if I had the power, and was compelled to wipe out twenty acts of my life. At first it seemed as if this was an easy thing to do. I had done more than twenty wrong things for which I had always felt regret, and was about to seize my imaginary sponge and rub them out at once, but I thought it best to move with care, to do as I had done to others, lay my character out upon the dissecting table and trace all the influences which had made or marred it. I found, to my surprise, if there were any golden threads running through it, they were wrought out by the regrets felt at the wrongs; that these regrets had run through the course of my life, guiding all my footsteps through all its intricacies and problems, and if I should obliterate all these acts to which these golden threads were attached—whose lengthened lines were woven into my very nature—if I should obliterate all of these, I should destroy what little there was of virtue in my moral make up. Thus I learned that the wrong act, followed by the just regret and by thoughtful caution to avoid like errors, made me a better man than I should have been if I had never fallen. In this I found hope for myself and hope for others, and I tell you who sit before me, as I say to all in every condition, that if you will you can make yourselves better men than if you had never fallen into errors or crimes. A man's destiny does not turn upon the fact of his doing or not doing wrong, for all men will do it; but of how he bears himself, what he does and what he thinks after the wrong act. It was well said by Confucius, the Chinese sage, that a man's character is decided, not by the number of times he falls, but by the number of times he lifts himself up. I do not know why evil is permitted in this world, but I do know that each one of us has the magical power to transmute it into good. Every one before me can, if he will, make his past errors sources of moral elevation. Is this not a grand thought which should not only give us hope, but which should inspire us with firm purposes to exercise this power which makes us akin to the Almighty? For he has given it to us, and has pointed out in his word how we shall use it. The problem meets us at every step. There is nothing we do which will not make us better or worse. I do not speak merely of great events, but of the thoughts upon our beds, the toil in the workshop, and the little duties which attend every hour. God in his goodness does not judge us so much by what we do; but when we have done things right or wrong, our destiny mainly turns upon what we think and do after their occurrence. It is then we decide if they shall lift us up to a higher level, or bear us down to a lower grade of morals. Our acts mainly spring from impulses or accidents—the sudden temptation, imperfect knowledge, or erring judgment. It is the after thought that gives them the hue. The world may not see this; it may frown upon the deed and upon the man, who nevertheless by his regrets makes it one which shall minister to purity and virtue in all his after life. You who sit before me in some ways have advantage over other men whose minds are agitated by the hopes and fears of active pursuits, who find no time by their thoughts to make them tend to virtue and to happiness. With each of you in a little time the great question will be not if you are to be set free, not what the world thinks of you, not what you have, but what you are, for death often knocks at the door of your cells, and some of your number are carried from the narrow walls to the more narrow walls of the grave. Let it not be thought that I prove wrong may be done so that good may follow. With St. Paul I protest against such inference from the truth that men are saved by repentance of their sins.

But let us look further into this subject, for it deeply concerns us. Though we are unable to recall the errors of the past, we may so deal with them that they will promote our virtue, our wisdom, our happiness. Upon this point I am not theorizing. Whoever thinks will learn that human experience proves this. Let us take the case of our errors. We would find if we could rub them all out that we should destroy the wisdom they have given us, if we have taken care to make our errors teach us wisdom. Who could spare their sorrows? How much that is kind and sympathetic in our natures which leads us to minister to the grief of others, and thus to make our own, give us consolation and sympathies, grow out of what are felt as keen calamities when they befall us? Following out the line of my thoughts when I assumed that I had the power, and was compelled to drown in Lethean waters certain acts, I found that I could not spare errors which call forth regrets, mistakes which teach us wisdom, or the sorrows which soften character, and make us sensible of the sympathies which give beauty to the intercourse of life. As I had to obliterate twenty events, I found I could best spare the successes or triumphs which had only served to impart courage in the battle of life, and had but little influence in forming character. It is true that wherever and whatever we are, we can so deal with the past that we can make it give up to us virtue and wisdom; we can, by our regrets, do more than the alchemist aimed at when he seeks to transmute base metal into gold; for we can make wrong the seed of right and righteousness; we can transmute error into wisdom; we can make sorrows bloom into a thousand forms like fragrant flowers. These great truths should not only give us contentment with our positions, but hope for the future. The great question, What we are? presses itself upon us as we grow older, or flashes upon us when our lives are cut short by accident or disease. Within these walls but few days pass without that question being forced upon the the minds of some who have reached the end of life's journey. Surely, it should give hope and consolation to all who feel that they can, in the solitude of the cell or in the gloom of the prison, by thought, by self-examination, make out of the past with its crimes, its errors, and its sorrows, the very means by which they can lift themselves into higher and happier conditions. This work of transmuting evil into good is a duty to be done by all conditions of men; and it can be wrought out as well in the prisoner's cell as in the highest and most honorable positions. All human religion holds out hope to men who feel regret for every evil act.

VIRTUE may be assailed, but never hurt;
Surprised by unjust force, but not inthralled;
Yea, even that which mischief meant most harm,
Shall, in the happy trial, prove most glory:
But evil on itself shall back recoil
And mix no more with goodness; when, at last,
Gathered like scum, and settled to itself,
It shall be in eternal restless change,
Self-fed and self-consumed; if this fail,
The pillared firmament is rottenness,
And earth's base built on stubble.

—*Milton's Comus.*

RELIGION is not an arbitrary or imaginary thing, but founded upon eternal truth and right, or it never can have any foundation at all. Religion is the practice of virtue.—*Clarke.*

THERE are bitterer partings than death, and more heartrending farewell.—*Hedge.*

YES! dead to me, and worse than dead;
He is estranged! —*Longfellow.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

The following extracts are from a letter written in May, by a prominent American woman, on her first visit to London:

"At the small hotel where we are now, and where we are made comfortable at a moderate price, the wife is the equal proprietor with the husband, and her name is on the bills as such. The women shopkeepers are more kind, attentive and painstaking than are our shopkeepers. The women servants are more responsible, capable and faithful than ours are; while the men servants are not as attentive as our male servants, they are more honest. At the hotel we do not lock our trunks, drawers or doors, so you see the whole household is honest, and I think they are in their business signs, for I see such as the following, 'Goodish groceries sold here,' 'Second qualities of teas and sugars,' and 'Inferior Goods.' Where would you see an American have as much frankness?

"I went on Sunday to the Foundling Church, and heard the service chanted by five hundred little boys and girls. They sang beautifully, though one might question the wisdom of straining the voices of the young girls in letting them sing so loudly. I saw them take their seats at the table for dinner, thanked God for such a home for them, and then clasped the hand of my own little girl more tightly than it is my wont, thankful that she had been given to me under more blessed circumstances, and that I could be in life and in heart a mother! Our proprietor, who is one of the Trustees of 'The Foundling,' says that these illegitimate boys and girls are vastly superior to the children corresponding in age in the Alms House, who are legitimate, and he thought every progressive man and woman should be interested in making the condition of the honest poor such as to secure to them as good children as crime produced, with which we fully agreed.

"Royalty causes a degree of frankness quite charming to see. I noticed in Westminster Abbey, a monument to one of the old Dukes of Argyle, and the inscription went on to say that, 'He was excelled by none of his age as orator, warrior or honest man,' etc., and below was another which stated that he had left by his will five hundred pounds for this monument, and suggested the inscription! Such statements are quite refreshing. We have seen the royal family many times, and think the Princess of Wales to be the most thoroughly lady-like gentlewoman it has ever been our fortune to meet. She and the daughter of the czar, the Duchess of Edinburgh, dress more like stylish American women than any other ladies I have seen this side the ocean, but, though of course they dress richly, they both dress plainly. The women here, substantial as they are, lack harmony of expression, both in person and in toilet. In my next, I will tell you of some liberal and reform meetings which I have attended."

A young lady of a neighboring State asks, "What can I do? If I were only a young man, all careers would be open to me. I am seventeen years old, full of life and energy, but only a woman, and ordinary woman's work fails to interest me. I shall try something worthy of my mother. But, have I any advantage for being strong, hampered as I am by tradition and custom? Do you think women generally are as capable of endurance as men? If they are, why have they not had greater attainments in the past?"

What can you do? You can do anything for which nature has given you an aptitude, if you have health and will. But, do not mistake ambition for talent. Custom and precedent, like the Chinese wall, are crumbling day by day; like it, they are obsolete. All professions, all sciences, all avocations, are open to you, without your being less a woman. Some are much better fitted for you than others. In law, conveyancing and office practice, for instance, is more suitable for a woman than pleading at the bar, unless you enjoy being a pioneer through many disagreeable experiences. Still, fitness should rule. Do something with all your might, and do it well. Women generally are as capable of endurance as men, though they are rarely as strong. Look at their power to hold to painful duties, at the bedside of the sick; in the care of children and the household, where attention is almost constantly demanded. Instances daily occur. Last week, in Berks county, Pennsylvania, a wealthy maiden lady, Miss Leibersberger by name, ninety-two years of age, went into the hayfield by the side of her work people, to show them what she could endure. She raked and tossed hay all the afternoon, and ended by pitching it on the hay-cart at supper time. This genial old lady is a model of endurance. A lecturer and traveler of great powers of observation says, "In all the lands I have visited, woman can stand fatigue better than man. In China, I found her doing man's labor, scattering sampan at Canton; tilling the rice fields at Shanghae, and gathering black tea at Fouchow. In Calcutta, carrying the hod, and plastering the houses. In Madras and Bombay, working by thousands in the burning ghauts, bearing huge quantities of stone and morter, doing the labor of men. In Australia, I saw the native women do all the work, while the lord and master hurled the boomerang and chased the Kangaroo. Our aboriginals of the plains, keep their hard work upon the squaw; she carries the papoose, skins the buffalo, plants the corn, and bears the tent upon her back, while the Indian brave is in the hunting-field or on the warpath. Homer sings of the hard work of the Grecian women thrashing grain on the rocks, as I saw them do it in Java. Did not Andromache do her work with the men? Look at Bertha, the Queen of the fourth century, building the great Roadway from the Alps to the Jura, and defending her country against the Saracens, setting her work women the example by bearing huge baskets of material on her own shoulders. It is only when effiminate that woman becomes frail. I saw the women of Bethlehem bearing pails of water and baskets of fruit, such as I could hardly lift, upon their heads, their erect forms and ruddy faces the pictures of health. In Germany, I have seen women wearing breast-plates while doing the work of oxen; and in France, most of the field labor is done by women, while Americans are astonished to see the scavenger women of Paris, harnessed up with two dogs. Lord Ashburton, in 1842, reported five thousand women working like brutes in the English mines. The Maid of Saragossa and the Maid of Orleans, are instances of great physical labor as well as heroism. The nurses of the Union army bore the terrible fatigues of the campaign and the hardships of the camp, with as brave hearts and undying will as the heroes of the battle-field. During war, every family has its Joan of Arc and Florence Nightengale, and I saw the Catholic Sisters of Charity, like white capped angels of mercy, hovering over the death-bed of the soldier in all the camps of the Crimea. Away, then, with the argument that women are not men's equal in endurance."

After all, it is neither strength or endurance which is a test of power. The horse and elephant possess both, yet are they tributary to man, who is weak in comparison. The measure of power lies in the intelligence, will and spirituality of the individual. These imperishable attributes of the Divine Mind are our birthright, to be cultivated through all time. And this is without reference to race, sex, or previous condition of servitude.

Harpers and Brothers have just published the *Annual Record of Science and Industry* for the current year, in which the editor, Prof. Baird, gives great credit to work done by women. Among others, he alludes to Prof. Maria Mitchell, of Vassar, who, with her girls, photographs sun spots every clear day. They took fifty observations of Saturn, also, during the year. Prof. Mitchell has contributed a valuable paper to Silliman's *Journal*, on Jupiter. He speaks of the mathematical calculations of Miss Saunders, at the Harvard Astronomical Observatory, and papers in the *American Naturalist*, by Miss Monks, as well as the discoveries of Mrs. Austin, of California, in botany. The list might be widely extended.

BOOK REVIEWS.

ANGEL'S MESSAGES, through Ellen E. Ward, as a medium. Vol. II. Nashville, Tenn.: Henry Sheffield, M. D., proprietor Angel's Messages, Volumes One and Two.

Some of the messages in this volume, are on the following subjects: Peace on Earth; Crime and Ambition; Idea and Crime; Individualization; Shall he Live Again? Phraseology; Why was Man Created? I Heard a Voice; Is Man Immortal; Saints Walk the Streets; Death; Why Unseen? To a Child; Inspiration; Divinity; Faith, Truth, Knowledge; and various other subjects. Like all other works containing messages from spirits, it must stand on its own merits, and each individual reader must judge of the same.

MANUALS for Teachers, No. 1, The Cultivation of the Senses. Philadelphia; Eldredge & Brother. Price Fifty cents.

It appears that these Manuals for teachers were originally published in England, having been prepared at the request of the Literature Committee of the National Education Society, by men distinguished at their several universities, and possessed of large experience as teachers. They have been carefully revised and adapted to the wants of American teachers, and it is hoped will prove a valuable addition to the literature of the art and science of teaching. We have examined the first volume (there are to be four more published), and the suggestions therein contained can not fail to be of great value to every teacher.

THE SEVENTH Cincinnati Industrial Exposition. 1879.

We have received a beautiful pamphlet, artistically printed, and designed to promote the interest of the forth-coming Industrial Exposition at Cincinnati, which will open to the public on Wednesday, September 10th and continue until Saturday, October 11th. It contains rules and regulations, classified premium list, names of standing committees, and a general index.

Partial List of Magazines for August, 1879

The Western, July and August, (H. H. Morgan, St. Louis, Mo.) Contents: Protoplasm; The New Heloise and the Sorrows of Werther; Cathedral and Mountain; Venus de Milo; The Essential Phases of Education; A Fantasy of Hades; Reflections of an Attic Philosopher; The Incantations of Gros; The Death Rate of St. Louis; Shakespeariana in the Public School Library; Book Reviews; Current Notes.

Phrenological Journal, (S. R. Wells & Co., New York.) Contents: Wm. Lloyd Garrison; Do Animals Blush? Alcoholism Treated Phrenologically; Mental Science in China; Edward Payson Thwing; Brain and Mind; Two Kinds of Self-Sacrifice; The Night-Blooming Cereus; Advantages and Disadvantages of the American Novelist; The Stage Driver's Story; What shall we Drink?" A Study in Vegetarianism; Poetry; Editorial Items; Notes in Science and Agriculture; Answers to Correspondents; What They Say; Personal Items—Wisdom-Mirth-Library.

Wide Awake, (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—Down over the Dam Swung a Little Bare Foot; Willy's Mishap; One Cent; The Flower School at Corlear's Hook; Weather Prophets; The Silver Boat; The Dogberry Bunch; Retaliation; The Three Little Pigs; Our American Artists; Baby Thankful; The Story of a Hoe-Cake; Out of a Dream; Ned's Wonderings; Royal Lowrie's Last Year at St. Olave's; The Tramp's Dinner Party; A Day at the Butts; A Little Miser; Don Quixote; Sugar River; In Vacation Time; Only Fifteen; Summer Artists; A Little Boy's Lament; Tangles; Music. This number, as usual, is illustrated and cannot help but interest all who read it.

The Atlantic Monthly, (Houghton, Osgood & Co., New York and Boston.) Contents: Preaching; The Future of Invention; The Inland Country; An Experiment in Play Writing; At Kawsmouth Station; The Latest Literature of Art; Petite Marie and Benezet; Irene the Missionary; Two Years of President Hayes; A Bit of Shore Life; The Deserted Cabin; "Un Homme Capable"; The Negro Exodus; Recent French and German Essays; William Lloyd Garrison; Vestigia Quinque Retrorsum; Rural England; The Contributors' Club; Recent Literature; Mr. Kelly on Mr. Linton.

The Eclectic Magazine, (E. R. Pelton, New York.) Contents: The New Bulgaria; Chesterfield's Letters to his Son; Food and Feeding; Madame Recamier; Calculating Boys; An Invitation to the Sledge; Russian Court Life under Peter the Third and Catherine the Second; The Historical Aspect of American Churches; Schopenhauer on Men, Books, and Music; Mademoiselle de Mersac; In the Royal Academy; Village Life in the Apennines; London Bridge; Professor James D. Dana; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

Revue Spirite Journal, D' Etudes Phychologiques, (M. Leymarie, Rue Neuve-des-Petits-Champs 5, Au Premier, Paris, France.) This number, as usual contains articles from able writers and thinkers.

The Nursery, (John L. Shorey, Boston, Mass.) A monthly magazine for youngest readers, is as usual filled with pretty stories and illustrations which will interest all.

Babyland, (D. Lothrop & Co., Boston Mass.) This is intended for children just begining to read, and will be found very instructive, as well as entertaining.

The North American Review, (D. Appleton & Co., New York.) Contents: The Work and Mission of my Life, by Richard Wagner; The Diary of a Public Man; Garrison, by Wendell Philips; The Power of Dissolution, by Edward A. Freeman; The Founder of the Khedivate, by the late John L. Stephins; The Future of Resumption, by an old Financier; Recent Works of Ancient History and Philology, by John Fiske.

St. Nicholas, (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontispiece—"Kaiserblumen;" The Kaiserblumen; A Mississippi Chowder; What was it? The Baby's Morning; The Aquarium at Brighton; A Jolly Fellowship; Avoiding the Heated Term; The Pease Boys; The Game of Lawn Tennis; Becky's Surprise Day; On the Beach; City Sparrows; Hercules Jack; Doing Her Best; A Few of our Habits; Eyebright; More Un-Natural History; Two Ways of Seeing; Nan, the Newsboy; Agamemon's Career; The Party; Behind the Water-fall; On the Well-Sweep; The Child-Life of Goethe; For Very Little Folk; Jack-in-the-Pulpit; Young Contributors' Department; The Letter-Box; The Riddle-Box. This is the mid-summer holiday number, and besides the interesting stories and fine illustrations, contains eight more pages than usual.

Scribners' Monthly, (Scribner & Co., New York.) Contents: Portrait of John Greenleaf Whittier; Whistler in Painting and Etching; Summer Entomology; Confidence; A Peep into Antwerp and Holland; "Haworth's"; Faith; Jacob Hurd's Child; Our Archery Club; Out of the World; Inside the Castle; The Cook of the Confederate Army; John Greenleaf Whittier; Shadow-Evidence; Lincoln's Imagination; Lalage; Influence; Over the Nagrowest Narrow Gauge; The Man with a Hobby; Nelly; Wild Clematis; The Cascarone Ball; Gabriel; Sonnet; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. This is the mid-summer holiday number and profusely illustrated. It is indeed a literary gem.

Music.

The following new music has been received from Geo. D. Newhall & Co., No. 62 West Fourth street, Cincinnati, Ohio, and recommends itself to all lovers of good music: Blue Grass Meadow Waltz, by J. M. Keller; price, 30 cents. Just for Luck, waltz, by Geo. W. Turner; price, 30 cts. Ye Starry Lamps of Heaven, ballad, by H. M. Cole; price, 35 cents. Friends of Old are Good as Gold, motto song, by G. W. Brown; price, 35 cents.

Mr. Henry Kiddle.

Dr. Holland, editor of *Scribner's Magazine*, says:

"We know something of this man, whose book has attracted so much attention, not so much on its own account as on his. If we had been called on to select out of the intelligent men of New York the hardest-headed, keenest-minded possessor of common sense, we should very likely have put our hand upon the shoulder of Henry Kiddle. None but a first-class man could possibly do for the city and himself what he has done.

"Although we think Mr. Kiddle has committed a blunder in not detecting and repudiating the poor stuff in the communications purporting to be from Shakespeare, Byron and others, yet we cannot but honor him for the courage and the loyalty to truth which he has manifested in making known his own convictions at the risk of outraging the opinions of the public."

The *Women's Tribune*, of Indianapolis Indiana, has been purchased by Mrs. Gage, and will be absorbed by the *National Citizen*, of Syracuse. Mrs. Haggart, of the *Tribune*, will devote her time to lecturing hereafter upon temperance and kindred subjects.

For a few weeks past we have been advertising Planchette boards for 75 cents, instead of original price, $1.00. We find that the one for 75 cents is mailed in a flat box, and the buyer has to adjust it by putting on the wheels, and it does not seem to give as much satisfaction as the board all ready for use; price $1.00 postpaid. We shall therefore only sell the latter hereafter.

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26 4-27-22eow

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Our Present Position.

It has been charged against us that in bringing the critical and analytical method to bear upon the phenomena, real or spurious, of Spiritualism, we are the representative of "a new departure." We claim no such distinction. Ever since 1848, there have been Spiritualists who have advocated views, quite similar to our own, as to the importance of a vigilant scrutiny of all pretensions and of great caution in accepting what lacks full demonstration. But we do claim that no journal except our own is laboring to present spiritual facts so that they will carry the scientific weight to which they are entitled, and command the attention of all serious unpreoccupied minds that sincerely crave the truth.

We were well aware that in questioning the genuineness of certain untested phenomena, we were raising up a host of bitter, because deeply interested, enemies. There are so many persons now calling themselves mediums, who trade upon the smallest possible capital of medial power, and expect to eke out their manifestations or their apparent trance utterances by cunning and by fraud, that we duly anticipated the reckless and rancorous opposition of themselves and their friends. In this we have not been disappointed. Their unscrupulous animosity is limitless, prompting whole columns of confused mendacious rubbish and garrulous slander, bespeaking an intellect which by its unsoundness calls for our compassion rather than our resentment.

The class of *quasi* Spiritualists, whose chief object is to make money out of Spiritualism, naturally object to any teachings that may inculcate a purely rational and legitimate estimate of our phenomena. They want a public, prepared to swallow everything they may assert. If they choose to say that a communication comes from Pythagoras, Plato, King Belshazzar, or Boss Tweed, it must not be questioned. If you express your modest doubts as to the claimed identity, look to be denounced as a Jesuitical enemy of Spiritualism under the guise of a friend; and as being in the pay either of the Catholics or of the Young Men's Christian Association. Such is the nature of the idiotic acquisations to which we have been subjected for taking a stand opposed to all imposture and all over-eager credulity. We cannot believe that any person of a sound mind can be fooled by such weak inventions.

We were not of so sanguine a temperament as to connect ourselves with journalistic Spiritualism in the hope of making it so profitable as other and easier vocations which were open to our choice. Indeed we never expected to make it profitable in the fair, financial sense of the word. Circumstances, wholly outside of any calculation of our own, brought about our assumption of the post we occupy. We do hope, however, to make our journal self-supporting to an extent that will justify us in expending money freely to render it, both mechanically and intrinsically, worthy of the great cause we are advocating.

Spiritualism is passing into a new phase, and this is a critical period in its history. Some of the leading men of science in Germany, Russia, England and France have recently become convinced of its fundamental truths. In Australia, South America, and Mexico, it is a power, represented by journals more or less ably conducted. Mediums competent to satisfy men of science of the transcendent nature of our phenomena are multiplying every day. From the best of these we have assurances of sympathy and support. They are willing to do what they can to conform to the reasonable tests of science.

Now, then, is the time for all earnest Spiritualists, all sincere truthseekers, to lend their support; to second our efforts in behalf of a Spiritualism that shall not be a scoff and an offense in the eyes of those who get their impressions of it from the mercenaries and charlatans who infest our camp, and would make the genuine and honest medium share the discredit which they provoke. We want a circulation that shall satisfy our foes that in working singly for the truth at any sacrifice, we have not mistaken the temper of the Spiritualists of the United States; that in eliminating from phenomena all that was fraudulent or even doubtful; and in discouraging all attempts to foist upon Spiritualism the eccentricities, impurities, and extravagances, which are no more entitled to its cover than are the operations of forgers or burglars,—we have not over-estimated the importance of the task.

We have reduced the price of our paper to correspond with the reduction that has been going on in the price of commodities generally. We hope that all persons who realize the need of a frank, outspoken organ of Spiritualism, will now lend their aid in increasing our subscription list.

Friends of Spiritualism, we are jointly the depositors of a great truth, and we all have a duty in connection with it; the duty, namely, of keeping it pure and unprofaned, and of doing what we can to extend its influence. "If it be a truth," said John Bright to Mr. Peebles, "then it is the grandest of all truths." We know it is a truth. Let us realize its worth. Let us defend, from all that can soil or degrade, not the truth, for all that is immaculate,—but *men's conceptions of the truth.* If we will do this heartily and perseveringly, we shall surely have the satisfaction of witnessing, perhaps even here on earth, such a triumph of Spiritualism as no other form of belief, pertaining to a life hereafter, ever received.

Pyschometric Letter-Reading.

For the following extract from a letter bearing upon a subject which we have recently had under discussion in our columns, we are indebted to Mr. C. B. Coomer, of Westfield, Morrow county, Ohio:—

"I was anxious to hear from my wife in the other world, and I wrote a brief letter to her, March 5th, addressing her as 'dear wife E.,' and requested her to sign her given name, as proof of identity, and to mention the babies' names. I sealed the letter securely and enclosed it in another envelope, with three dollars and thirty cents, and directed it to J. V. Mansfield, 61 W. 42d street, New York. I received an answer and the sealed letter in the same condition as when sent. The answer purports to be from my wife, and the following are some of the passages in it: 'My darling, dear good husband that was, that will be again when you see as I do. Yours of the 5th is before me, and though I am not able to read it correctly for lack of proper control, yet, dearest, I can get enough of it to allow me to know it is from my own anxious, dear husband. O, that I could but clasp you and our darlings again to my fond embrace! Then my bliss would be complete. I come to you and our darlings from day to day. O, why was I taken from you and them at a time you and they needed me most!'

"I informed Mr. M. that the communication could not be from my wife, as the babies were in the Spirit-world before her death; and I sent another letter to my wife, addressing her this time without the initial of her name. I received another answer, the main point of which now follows: 'I regret exceedingly that my efforts to [read] yours of the 5th was [were] not more perfect. I had not the control, therefore was obliged to call another to assist, and from that the discrepancy in the communication [arose.] The fault was not mine about the darlings, but that of my lady spirit friend who controlled for me; she no doubt misunderstood me as to the darlings; she should have said I come to you and so do our darlings and then, why was I taken from you when you needed me most. She then should have said: Live, my husband, so that you will meet me and our darlings when you come to see us face to face.'

"This second letter was signed, the same as the first, E. Coomer; every word and figure of both letters were read by some one. I am not informed whether the same spirit controlled both answers or not. I was not a curiosity hunter, but seeking for truth, pure and unmixed; and if my wife had not changed for the worse, I would get the truth from her if anything.

"In a judicial sense, then, the plaintiff loses his case for want of proper testimony; the costs are paid and the case dismissed without prejudice to another trial."

The experience of Mr. Coomer is in harmony with the views we have recently expressed in the theory, by no means new, that speaking and writing mediums are often indebted to their own psychometric and clairvoyant powers for the supposed communications from spirits. This does not at all exclude the legitimate and probable theory that intrusive and mendacious spirits do often influence and mislead the medium; nor does it exclude the theory, well supported by many of Mr. Mansfield's own tests, that at times spirit identity is manifested in the communications through him as medium.

Whatever the controlling power was that read Mr. Coomer's first letter to his wife—whether it was the medium's own supersensual faculty or some spirit influencing him—it is evident that the control "was not able to read it correctly." This the control confesses, and his blunder in regard to the babies confirms. Yet that there was a limited power of psychometry or clairvoyance practiced, is also evident, for the letter was sealed, and the writer is satisfied that it was not opened. Indeed, if it had been opened there could have been no reason for the inability to read it correctly; for Mr. Coomer writes a remarkably legible hand—as legible as print.

The second letter from the supposed spirit is somewhat mixed, and reads much like an after-thought. In trying to explain away the mistake, the control makes matters still worse; there is no proof whatever of identity; and there is very insufficient proof, for the rigorous investigator, of the agency of any spirit in influencing the replies. We do not rule out the spiritual theory, but we think it more probable that the words came to Mr. Mansfield just as words and thoughts come to us in a half dreamy state, and that he was not in a condition to distinguish between what was thus, almost automatically, imparted and direct spiritual impressions, such as he may sometimes receive.

Pythagoras is said to have written a treatise instructing us how to distinguish between spiritually imparted dreams, involving divination or clairvoyance (as they undoubtedly sometimes *do*), and dreams which are mere baseless fantasies of the the moment. Such a treatise might help us to solve the question which Mr. Coomer's experience suggests. We think he may safely conclude that his spirit wife had nothing to do with the letters; but that they were either prompted by some vagabond, intrusive spirit, or that the medium wrote them down, as the thoughts came to him, honestly believing them to be prompted by a spirit, when they were merely the instantaneous fabrications of his own mind in a state of abnormal activity, but where consciousness was imperfectly present, and no deliberation was practiced.

Spread of Infidelity.

The *Alliance* laments the unbelief of the times. It tells us that in France and Germany a large proportion of the population believe neither in God nor immortality. There is some truth in the reasons which it gives for this state of things. It says:

"Any religion built upon traditions and superstitions; upon an infallible Pope or a human creed, is sure to bear evil fruit with the lapse of time. The violence thus done to man's reason it fearfully revenges by uprising against and overthrowing the whole system, good or bad, that has duped it. This is not an age when the thinking people can be led by the priest. That time has gone by."

All this is good and liberal; but what are we to understand by the following?—

"Men who have been taught to *believe in contemporary miracles—in inferences drawn from the Bible, stamped with greater authority than the Bible itself,* have found out, or have thought they have found out that they have been misled, and have in consequence *thrown over every belief which the system has revealed. Therefore* (?) it is that we find in Germany a great army of Nationalists who believe in neither the Bible nor Christ, nor God, nor Immortality, and a great collection of butterflies in France who eat, drink, and are merry, because to morrow they die"

There is an obscurity in the italicized passages which we have tried in vain to penetrate. In what the writer says of "contemporary miracles" and of "inferences from the Bible," he seems to be indulging in an off-glance at Spiritualists; but if so with what consistency can he add, "*Therefore* it is that we find in Germany a great army," etc., who disbelieve in immortality. By "contemporary miracles and inferences from the Bible," confirming those miracles, the belief of the Spiritualist in immortality has the elements of actual knowledge; how then can he be set down as a disbeliever in immortality? Will the *Alliance* please explain the inconsistency.

The cause of the prevailing unbelief in systems of theology, sectarian creeds, and historical assertions in regard to immortality, is, that the advanced intellect of the age *craves a scientific basis for its faith in spiritual realities.* And this is just what Modern Spiritualism offers it; phenomena, facts,—the only ground which limited and finite beings can have for a genuine, hearty, and satisfactory belief. In order to believe thoroughly that Christ re-appeared after the dissolution of his physical body, the scientific investigator wants to know that such a phenomenon is possible in our own times; and he gets this knowledge conclusively in the phenomena of Spiritualism.

Our religious teachers, therefore, make an immense mistake when they repudiate the co-operation of Spiritualism in renewing, expanding, and enforcing the belief in immortality; when, because of the perplexities, incongruities, and seeming absurdities which the fallible human understanding dealing with so a vast a subject, falls into, they let go the basic truth involved, implied, and revealed in the phenomena.

The *Alliance* suggests that a lectureship should be established in Chicago, "with a man, say like Rev. C. Caverno, of Lombard, in the chair." We heartily commend the proposition. No better man could be selected. Mr. Caverno has his eyes open, and is ready to welcome truth from any quarter. He is able and sincere; and we hope the *Alliance* will follow up its suggestion.

PROF. PAYTON SPENCE writes: * * "I hope that the JOURNAL, under your very able management, may prove to be as great a success financially, as it undoubtedly is in all the requisites of an honest, independent, high-toned and ably edited paper."

Certainly, if we may judge from the almost universal commendation which the JOURNAL receives, both from Spiritualists and non-Spiritualists, it is well worthy of generous support, and is just the paper that every fair minded inquirer needs. We frankly and earnestly ask the active aid of every well-wisher, in extending our circulation. If each reader would set apart one day to work for the JOURNAL, our circulation would be more than doubled, and the progress of pure Spiritualism receive great impetus.

A Despondent, Doubting Spiritualist.

To the Editor of the Religio-Philosophical Journal.

I am an earnest seeker after that which purifies, ennobles and enlightens us spiritually, and I have sought it among Spiritualists. The want of confidence in each other, and exposure of frauds inclines me to shut my eyes and await developments. If I continue your paper it will still be my hope for the success of the truth, that I thought I had verified and found so much happiness in. Fraud seems to be written upon the face of everything.

A tree is known by its fruit, and such fruit as we get from Spiritualism in Rochester, is not very attractive to say the least.

I am sensible of an influence (how generated I cannot tell) that strongly inclines me toward something higher and better than I find around me. I have rested in the happy thought that guardian angels produced it. I doubt even that after reading your paper, but the influence I have, and hope to retain.

Rochester, N. Y. H.

Many hopeful Spiritualists are thrown into a despondent, doubting state by the exposure of fraud, and for the time being all to them, seems destined to be swept away. It is because of this that Spiritual newspapers, fearing the results, have by silence, fostered this most deadly foe to the cause they support. But if such will pause a moment and reason, they will see the absurdity of their conclusions. It is only a strong cause, and one based on truth that can thus grapple with fraud in all its forms, and fearlessly expose it. If we for a moment doubted the absolute truth of the grand Science, of Life, and the manifestations on which it rests, we should remain silent. That we have perfect faith and trust in it, is the reason of our uncompromising aspect towards every kind of deception and rascality.

Our Rochester friend, who voices the thoughts of many, should feel assured rather than depressed. The exposure of the spurious makes the genuine shine brighter. Would she, if a "counterfeit detector" were placed in her hands, after reading over the many pages, come to the conclusion that if there were so many base counterfeits and such persistent attempts to debase the coin, there could be none genuine? Rather, would not the existence of the "detector" of itself be absolute proof of pure gold and silver?

In the same manner the exposed frauds give value to the manifestations which have stood the test.

We advise our friend to heed the still, small voice of her spirit friends, whom she recognizes as being near to her. She should give them an opportunity to more fully influence her mind, and instead of doubting because of the false, believe because of the proven phenomena.

Proposition for a Missionary Fund for the Clergy.

DR. J. D. MACLENNAN, VITAL AND MAGNETIC HEALER, TEMPLE OF HEALTH, 220 STOCKTON ST.
SAN FRANCISCO, CAL., July 18th, 1879.

MR. EDITOR:—I have just read the last number of the JOURNAL (July 12th). I take both the JOURNAL and the *Banner*, and though they do not pull equally, yet I can not do without them. It requires various bricks to build a house. I should be delighted to have a copy of the JOURNAL put into the hands of every clergyman in the country, and in order to do that, the good, honest readers of your paper, who desire to diffuse spiritual knowledge among the rulers of the church, should contribute a yearly subscription to aid you; and, on getting the names of all the clergy on the American continent, send them a free copy of the JOURNAL for one year. The Christians are doing a noble work in sending missionaries among the heathen, and gratuitously distributing among them the Bible; and why not we send our "weekly missionaries" out among the Chiefs of Christianity? Assuredly such a work will nourish and flourish, and the sowers thereof shall reap their reward. The JOURNAL will put the most skeptical preachers to thinking, if not conviction, and cause them to regard Spiritualism more reverently. I trust, Mr. Editor, you will think this matter over, and if it meet your approbation, put it before the readers of the JOURNAL. If adopted, I, for one, will subscribe towards the work my mite, twenty dollars a year, payable in advance. J. D. MCLENNAN.

Dr. McLennan's suggestion is worthy of consideration, but our good brother need not wait, let him start the scheme by remitting his $20, and we will see that the amount is strictly applied to the purpose. This will encourage others to do the same, and with the country full of money, as it will be after the immense crops now maturing are marketed, we shall expect to see funds flowing in which will enable us to send the JOURNAL into thousands of homes where it is now unknown.

Photographs of Lecturers and Mediums.

We have already quite a collection of photographs, and we desire to greatly increase the number. All our friends who can do so, will confer a favor on us and upon the public, by sending us their photographs, cabinet size. We will have them nicely framed and arranged in our office for the inspection of visitors. Those we now have, are daily inspected with interest by callers from all quarters of the country. In mailing to us, care should be taken to enclose each picture between two pieces of cardboard to prevent breaking. They can be sent unsealed for two cents postage.

SPIRITUAL MEETING, at West End Opera House, 431 West Madison street, on Sunday, August the 3d at 3 and 8 o'clock P. M., by E. V. Wilson, the seer. Admission, 25 cents. The tests given last Sunday were fine and all were identified but one. Mr. Wilson will have his book and photo with him for sale. Price, $2.00. Go prepared to buy, thus help him to free his home from debt.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

The Rev. John Tyerman arrived at his home in Australia, the 18th of May.

Dr. Kayner was in the city last week on a professional visit; he is having a very successful practice.

The Otaga (New Zealand) *Witness*, speaks in high terms of the lectures of Mrs. Emma Hardinge-Britten.

Mrs. E. T. Brigham, of New York, is spending a few weeks in the delightful little city of Waukegan, the home of Judge McAllister and other staunch Spiritualists.

The Rev. Ada C. Bowles, of the First Universalist Church in San Francisco, married a pair the other day, and was the first woman to do so on the Pacific Coast.

L[illegible] B. Monroe, the well-known Boston elocutionist, and editor of a series of reading-books, published by Cowperthwait, of Philadelphia, was a confirmed Spiritualist. So says the "Boston Journal." He died early in July, 1879, at his country home in New Hampshire.

ENGAGED.—This play has been having a successful run at McVicker's theatre notwithstanding the hot weather, and is now in its fourth week. McVicker has the thanks of the numerous employes of the JOURNAL office for a voluntary gift of enough first-class seats to enable them to attend with their sisters and their cousins and their aunts.

Dr. J. M. Peebles requests us to announce that he lectures in Alliance, Ohio, during August, and at Willoughby, Ohio, during September. In the latter place the friends have just finished an elegant hall and intend to support speaking a good portion of the time. We are glad to learn of this encouraging sign of growth and hope it will be an incentive to other places.

A. J. Davis' articles which appear weekly in our columns, are attracting great attention among Spiritualists and all others interested in the improvement of man's spiritual nature. The ill-natured and often gross attacks made upon him in several obscure quarters do not seem to disturb his equilibrium but only tend to brighten the golden thoughts that flow from his illuminated brain.

It appears from the *Harbinger of Light* that during Mr. Tyerman's trip round the world he made a speech upon every one of the steamers he traveled in, and on the last one, the Cuzco, so great was the interest created in it, that, not only was he petitioned to speak, but the speech led to a debate on the subject, in which the opponents fared ill, and ever after despaired of reclaiming him.

Fichte, who is now upwards of eighty, in his recent pamphlet on "The Worth and the Delusions of Spiritualism, expresses the same views which we have repeatedly expressed in regard to the unreliability of spirits that assume the names of distinguished characters. Fichte became convinced of the genuineness of the phenomena of Spiritualism, some twenty years ago, and has ever since given much study and thought to the subject.

SUBSCRIBERS AT ATLANTA, GEORGIA TAKE NOTICE.—You are hereby cautioned against paying money to W. T. Moyer. His receipts for all that has been heretofore paid him on account of this paper, will be duly recognized. We are unable to get any collections out of the hands of said Moyer, or to obtain any satisfaction from him. If our subscribers at large were as careless of their obligations as most of those at Atlanta appear to be, we should long since have "suspended."

Mrs. Lydia A. Crocker, the well known medium, was on the 24th ult. united in marriage to Mr. Edwin J. Blood, of Wisconsin. The ceremony was performed by Hudson Tuttle, who came several hundred miles for that express purpose. Mr. and Mrs. Blood after partaking of a sumptuous dinner in company with the invited guests left for a brief trip to Niagara Falls, Saratoga and New York. Mrs. Blood will be "at home," at 461 West Washington street, next week, and will no doubt be glad to see her friends both socially and professionally.

Bro. Frank M. Baker writes us under date of July 13th, detailing his unsatisfactory experience in corresponding with his spirit friends through the mediumship of R. W. Flint. The case is quite similar to that between Bro. Coomer and Dr. Mansfield, given in another column, and the same remarks made in the latter case will apply to the former. We have received positive proof of the identity of our spirit friends at different times, through the medial powers of both Mansfield and Flint.

Mr. J. W. Fletcher, the American medium, is creating a great deal of interest among all classes in London. The *Daily Telegraph* speaks as follows of him:

"If those who testify to the occurrences in London are to be trusted, we are confronted with a series of assertions which prove that we certainly live in very perplexing times. A number of messages are conveyed, by means of a gentleman lecturing in Steinway Hall, from the Spirit-world, delivered, and suitably acknowledged; and if the people who claim to have witnessed the phenomena are to be credited, give surpassing proofs of their identity and of occult knowledge." This is about the fairest statement of facts in relation to Spiritualism which has yet appeared in the London daily Press.

Not a Religion.

The *Alliance* has this profound remark:—"It only remains for the acute intellect of the RELIGIO to acknowledge Spiritualism to be a science and not a religion, to enable us to strike hands with him in the work of investigation."

Well, then, let it be a science, since the *Alliance* wants it. It is the easier for us to grant it, since such is what we have always claimed it to be. Only let us have the privilege of founding our religion partly on what we *know* as well as on what we *believe*. Is there any objection to that? Or, under evangelical ruling, must knowledge, *science*, be rejected as in no wise to be admitted into religion in competition with a doubtful faith? May not a knowledge of the Copernican system enter as an element into one's enlarged theistic views; or must must we go back to the hypothesis of Ptolemy and religiously regard the earth as a flat surface with a vault of glittering lights over it? And so, because we have learnt from phenomena, scientifically tested, that St. Paul was right in saying that man has—now and here—both a spiritual and a natural body, must we exclude the knowledge from our religious system, whatever that may be? We do not quite comprehend the importance of the distinction made by the *Alliance* between science and religion. All genuine science has in it a vivifying religious element. So Kepler found it; so Newton; so Copernicus; so Franklin; so Agassiz; and so Spiritualism regards it.

The Supposed Efficacy of Prayer.

The following is from the Pittsburgh *Commercial*:

The Rev. W. H. Swartz, of Beaver Falls, Pa., who graduated in the class of '77, Allegheny College, preached at the State Street Church, Meadville, night before last, when he said it was not his attention to preach a sermon, but to give testimony, and he related a wonderful story of the efficacy of prayer in restoring him to health, which in brief is as follows: After his graduation he received an appointment from the Erie Conference to preach at Ridgeway, Pa. After a few months' labor he was stricken with disease, and was compelled to resign his charge. After being compelled to leave his work at Ridgeway, he went to his father's home, near Beaver Falls, where he grew rapidly worse, but, through the aid of eminent physicians, he was partially cured several times, but relapsed into a worse condition each time.

Two visits were made to Clifton Springs but finally medicine failed to have any effect on his system, and a gradual but sure decline was taking place. He had become so bad that he could not read or converse, when a letter was received from his brother, Clark Swartz, who is now in Boston, Mass., stating that the Rev. Dr. Cullis, of that city, had performed many wonderful cures by prayer, if it was the Lord's will that the patient should be cured. Accordingly a letter was written and delivered to Dr. Cullis by the brother. Upon receiving the letter, he knelt in prayer, and upon rising said: "Tell your brother he will be well." The word reached the invalid on the 7th day of April, when he also knelt in fervent prayer. On the 8th he was much better, and on the 9th arose from his bed in perfect health, both physically and mentally, and has been so ever since, able to work on his father's farm during the week and to preach every Sunday. After delivering the above testimony, demonstrating that miracles are performed in this age, the Rev. Swartz made an earnest plea, telling the lesson to be learned from his experience, and impressing the audience with the power of faith and the efficacy of prayer.

Notes and Queries tells an odd story of the Prince Imperial's nurse. She was engaged in London, being advertised for by Dr. Locock, a celebrated surgeon of the day. There were of course many applicants for the very desirable position, but the successful one was a Yorkshire woman living at Gilling, near Richmond, who had been persuaded through a dream that she would be chosen to watch the then un-born child. The correspondent of *Notes and Queries* writes on the subject as follows:

"Disregarding all ridicule or remonstrance from her less romantic neighbors, she presented herself in plain cotton dress, at the time appointed for elective competition, at the great physician's house in London, and was at last admitted after many more pretentious candidates. Her tale to Dr. Locock was the same that she had told her neighbors: "She knew that it was her lot to nurse the coming child." Her manner and fitness for the office prevailed, and she was sent to Paris. Some years elapsed, and my lady informant was in Paris, with a niece, and called at the Tuilleries to see her Gilling acquaintance. She was received by the good woman in like peasant dress to what she had worn in Gilling. The Imperial child was exhibited amongst his toys, and the offer was made them of a drive in the carriage that was always at her disposal for the recreation of her charge. She was as simple and unspoilt as when she left her English home."

In his sermon at the funeral of the Prince Imperial in Westminster Abbey, Dean Stanley used these words: "We heard of his faithful English nurse, and of her good counsels to him." This is the woman whose curious history has been above related.

An Independent Voice from New Jersey.

The RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago, of which Col. John C. Bundy is editor, the representative of Spiritualism in the West, has lately made a new departure, more for the benefit of its subscribers than anybody else. The price of the paper hereafter will be $2.50 per annum, including postage. Quite a number of the timid and credulous Spiritualists, who do not like the keen edge of that critical broadaxe which the JOURNAL uses in cutting away the frauds and pretenders that have attached themselves to the new movement, say that Bundy is a Jesuit, and runs the paper in the interest of that order and for the overthrow of Spiritualism. We don't mind saying that in our opinion more "Jesuits" like Bundy would be a lasting benefit to the cause. The most able men and women who believe in the new philosophy endorse the JOURNAL, and it is an ably conducted and dignified sheet, fair, liberal and candid, whatever may be said of its peculiar spiritualistic notions.—*Independent*, Vineland, N. J.

MRS. SIMPSON'S SEANCES.

What a Critical and Experienced Investigator Thinks of Them.

To the Editor of the Religio-Philosophical Journal:

On Friday, July 3rd, at 3 o'clock P. M., in company with a friend I called on Mrs. Simpson, the wonderful flower medium, for the purpose of having a séance and witnessing for myself the phenomena occurring in her presence, to which so many have borne testimony. At this séance flowers were brought and placed in a goblet in the usual way, and so often related in the JOURNAL, that a repetition here is unnecessary. I had brought with me a large-necked bottle, tightly and securely corked, in which I requested Ski (the control) to place flowers, if possible, without removing the cork. Putting a small piece of pencil on a slate and over it a goblet partially filled with water, Mrs. Simpson placed the whole under the table, and I, holding her hand upon the slate, pressed the top of the goblet tightly to the table, holding the other hand outside. In a moment raps came that the slate be removed, and, to my astonishment, there was written upon it directly under the standard of the goblet:

"Me try to use the bottle.—SKI."

The small piece of pencil was inside the goblet. Now, I know that Mrs. Simpson's hand was not removed from the slate. How came the writing under the goblet and the piece of pencil in it? I then placed the bottle, tightly corked, upon the slate, and passed it under the table myself, Mrs. Simpson slipping her hand between mine and the slate, and held it closely that the top of the bottle should be firm against the under surface of the table. My friend, who accompanied me, then arranged the table cloth to partially exclude the light, and in less than two minutes we were told to remove the slate, when we found inside of the bottle, and filling it, three different kinds of flowers with the stems pointing downwards. On exhibiting the bottle and contents to various persons after returning home, one very skeptical gentleman inquired if we examined the medium's dress sleeves, regardless of the fact that if flowers had been concealed there, it would have required an agency outside of her to place them in the bottle without removing the cork. However, I visited Mrs. Simpson again the following Saturday in company with another friend, and requested her to allow me to examine her sleeves, to which she cheerfully complied, saying, "You are welcome to examine them as much as you please." This I did, pressing her arms so tightly that any flowers concealed there would have been crushed. "Now," said she, "I will do more than that for you," and, removing her cuff, she bared her arm by pushing her sleeve above her elbow; then she drew her skirts tightly about her person, and placed herself as distant from the table as she could, and use the slate underneath it. I then placed the corked bottle upon the slate, putting it under the table as in the previous séance, Mrs. Simpson's hand never once touching it. I held her left hand outside as before, and in a very uncomfortable position for her. In less than one minute the signal came to remove the slate and the bottle was filled with the flowers!

What better evidence could the greatest skeptic ask for? After this manifestation, Mrs. Simpson told me to ask any questions I pleased by writing them upon the slate. Then she gave me a bit of pencil (about the size of a grain of wheat) to place upon it, putting a clean slate over it, then without seeing what was written, placed it under and close to the top of the table, when immediately a correct reply was written upon the inside surface of the clean slate. This was repeated several times, giving many tests of spirit power and intelligence.

I would earnestly counsel all investigators who can do so, to have a séance with Mrs. Simpson, whom they will find to be a lady in every respect, an earnest and truthful worker in the cause of Spiritualism, and unsurpassed in her peculiar phase of mediumship.

E. T. BRIGHAM.

New York City.

Business Notices.

HONESTY is the best policy in medicine as well as in other things. AYER'S SARSAPARILLA is a genuine preparation of that unequalled spring medicine and blood purifier, decidedly superior to the poor imitations heretofore in the market. Trial proves it.

HON. DANIEL F. BEATTY, (the newly elected Mayor of Washington, New Jersey,) the famous piano and organ manufacturer comes out this year with his annual Mid-Summer Holiday Offer. It is by far the best offer of its kind yet made by this successful business man. Those of our readers who really wish to purchase a first-class piano or organ should not fail to read his advertisement in another column, and avail themselves of his magnificent offer at once. 26 22.

DON'T GO TO THE SEASHORE unless you are able; but if you need a tonic to overcome the depression caused by the summer heat use the celebrated Kidney-Wort. It has wonderful invigorating properties, but acts on natural principles as it is prepared without the use of liquors.

A WORD TO THE CORPULENT.—Instead of regarding obesity as an abnormal condition, many people have erroneously considered it as an evidence of health, and any agent that reduces fat is therefore at once suspected of being injurious. Starting to reason from the false position that fat is an evidence of health, it is not surprising that they should, very naturally, fall into the error of supposing that an agent possessing properties capable of reducing corpulency would prove injurious to the health. Reasoning, however, from the rational basis, that an undue deposition of fat, constituting obesity, is not a healthy but a morbid condition, it is quite as natural for us to arrive at the opposite conclusion, which is sustained by experience and observation, *i. e.*, that the reduction of fat in cases of corpulency is invariably followed by an improvement of strength, spirits and physical comforts. Allan's Anti-Fat will reduce a fat person from 3 to 5 pounds a week. Sold by druggists.

MRS. CLARA A. ROBINSON, the well-known "Magnetic Healer" is now located at 1030 Wabash Ave Chicago, where she will be pleased to see all her old patrons, and as many new ones as may require her services. Will answer calls to treat at private residences. 26-11-33

A DEMOCRAT CURED.—A leading democrat of Burlington, Mr. E. M. Sutton speaks in the highest terms of the curative power of the celebrated Kidney-Wort. It first cured him of a distressing Kidney disease, and he now uses it whenever he has any symptoms of biliousness or needs toning up. It acts efficiently on the bowels, and cures the worst cases of piles.

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

WHITE BUTTER IN SUMMER.—The cause of butter becoming lighter colored in summer, is the change in the feed when the pastures begin to dry up. The best farmers use Wells, Richardson & Co's Perfected Butter Color as soon as needed to keep up the June standard of color. Sold by druggists.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: $2 and three 3-cent postage stamps. Money refunded if not answered. 21-23tf.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

SPENCE'S Positive and Negative Powders for sale at this office. Price $1.00 per box. 24-1tf.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 25-15

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and $1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

☞ Circular containing testimonials and system of practice, sent free on application.

Address, MRS. C. M. MORRISON, M. D.
26-20tf P. O. Box 2519, Boston, Mass.

A Spiritual Meeting.

Arrangements have been made for a two day's basket meeting, on the Fulton County Fair Grounds, three miles north of Wauseon, August 16th and 17th. Principal speaker, Hudson Tuttle. Vocal and instrumental music by Mrs. Tuttle. A good time expected. A cordial invitation is extended to all.

ALLEN SHADLE.

Ottokee, Ohio.

Second Annual Meeting of the Illinois Social Science Association.

All persons interested in any or all of the great problems affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordially invited to attend the second annual meeting of the Illinois Social Science Association, to convene in Chicago, October 28 and 31, 1879, at 9 o'clock A. M., at the First Methodist Episcopal Church, southeast corner Clark and Washington streets. Interesting papers will be presented upon the different phases of work represented in the six departments of "Philanthropy," "Education," "Sanitary science," "Domestic Economy," "Government" and "Art," and thoroughly discussed. All charitable and philanthropic associations, and all organizations working in the interest of temperance & prison-reform, are cordially invited to send delegates.

ELIZABETH BOYNTON-HARBERT, Pres't.

S. A. RICHARDS, Sec'y.

143 LaSalle street, Chicago.

☞ Western papers please copy.

Camp Meeting.

The First Association of Spiritualists of Philadelphia have engaged the following eminent speakers to lecture during the camp-meeting to be held by them at Neshaminy Falls' Grove, at Willett's Station, on the Bound Brook Railroad, between New York and Philadelphia, commencing the 18th of July, and continuing to the 13th of August, 1879:

J. R. Buchanan, New York; Mrs. E. L. Watson, Titusville, Pa.; W. J. Colville, Boston; Rev. Samuel Watson, Memphis, Tenn.; A. J. Wheelock, Utica, N. Y.; Dr. H. B. Storer, Boston; Nettie Pease Fox, Rochester, N. Y.; J. M. Peebles, Hammonton, N. J.; Cephas B. Lynn, Sturgis, Mich.; C. Fanny Allyn, Stoneham, Mass.; E. S. Wheeler, Philadelphia; Mrs. H. Shephard, Brooklyn, N. Y.; Mrs. Nellie T. Brigham, New York.

Prof. J. R. Buchanan will speak July 20th, at 10 A. M., and Mrs. E. F. Watson, at 3 P. M. They will remain several days, lecturing in turn with others during their stay. Many others have been invited to give us their best thoughts upon the all important subject of Spiritualism.

A cordial invitation is extended to all to come, see and hear for themselves, and participate in an elucidation of this important question—"If a man die shall he live again?" Come, hear and see what God in his providence has revealed through our kindred friends in spirit life, who daily are endeavoring by every means in their power to make their presence known to us.

Gifted mediums of every phase of manifestation will be present, through whose mediumship life eternal may be verified. Come, seek the truth and it shall make you free.

Jesus, the Nazarene, said, "Knock and it shall be opened unto you; seek and ye shall find." "And even greater things than these that I do ye shall do if ye believe on me." "It is not I that doeth these things, but the Father that dwelleth in me."

We trust that all who attend this meeting will be actuated by a holy desire to gain knowledge, and to impart the same to all honestly seeking it. Very respectfully,

S. P. KASE, Chairman.

Philadelphia, June 24th, 1879.

Notice.

The Spiritualists and Liberalists of VanBuren County, Mich., will hold their next quarterly meeting at Keeler Centre, in Mr. John Baker's grove, on the 9th and 10th of August. All come and bring your baskets; will have a picnic dinner on Sunday. Good speaking and singing is expected.

By Order of Committee.

☞ Other papers please copy.

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismarck Grove in this place, to begin September 5th and last one week. It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State convention at the same time and place, to perfect State organization. Ex Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors, besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already secured several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

W. H. T. WAKEFIELD.

Lawrence, Kansas, July 2d, 1879.

Semi-Annual Meeting of Liberalists and Spiritualists of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be arranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendallville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs. M. E. French, Greenville, Mich.; J. P. Whiting, Milford, Mich.; Charles A. Andrus, Flushing, Mich.; Mrs. Mary C. Gale, Byron, Mich.; Mrs. Sarah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. E. B. Wheelock, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Garter, Philadelphia, Pa.; J. H. Harter, Auburn, N. Y.; M. Babcock, St. Johns, Mich. Fine music will enliven the occasion by Mrs. Olie Child, Greenville, Mich.; Prof. F. O. Hudson, Detroit, Mich.; M. C. Vandercook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of $3.00 per week.

COMMITTEE OF ARRANGEMENTS.—Mr. Lemuel Smith, Nashville; Mrs. C. W. Putnam, Nashville; Mr. and Mrs. Wm. Teighner, Nashville; Mr. and Mrs. Joseph Saulsbury, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, Nashville.

Mrs. E. C. Simpson, the great flower medium, and Dr. Henry Slade, the world-renowned medium, will be secured if possible.

A. B. SPINNEY, President.

Miss J. R. LANE, Secretary.

DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, place, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

Rev. Chas. Andrus, Inspirational Speaker, Flushing, Mich.
Mrs. C. Fannie Allyn, Inspirational, Stoneham, Mass.
Wm. Alcott, Inspirational, Buckland, Franklin Co., Mass.
Mrs. M. C. Allbe, Inspirational, Derby Line, Vt.
J. M. Allen, Inspirational, Ancora, N. J.
J. W. Anderson, Hiattsville, Kan.
H. Augir, Palouse City, Wash. T.
Bishop A. Beals, Jamestown, N. Y.
W. S. Bell, Liberal, New Bedford, Mass.
Mrs. Jennie Butler Brown, Normal, Box 44 Stony Creek, Conn.
J. P. Brown, M. D., Philosophical, Whitesboro, Texas.
Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.
Prof. C. C. Bennett, Providence, R. I.
Capt. H. H. Brown, [illegible], Brooklyn, N. Y.
Dr. J. K. Bailey, care of Religio-Philosophical Journal, Chicago.
S. P. Best, Inspirational, Granger, Dunn Co., Wisconsin.
Mrs. Dr. J. H. Buell, [illegible] Delaware st., Indianapolis, Ind.
Mrs. E. F. Jay Bullene, [illegible] Ave., New York.
James Cooper, M. D., Bellefontaine, Ohio.
Geo. W. Carpenter, M. D., Trance, South Bend, Ind.
G. C. Castleman, Olathe, Kansas.
Mrs. M. F. Cross, Trance, W. Hampstead, N. H.
Robert Cooper, [illegible] Washington st., Boston.
C. W. Cook, Warsaw, Ill.
Dr. Dean Clark—address care Religio-Philosophical Journal.
John Corliss, Inspirational speaker, Heron Lake, Minn.
Lora A. Crane, Inspirational, Heron Lake, Jackson Co., Minn.
Mrs. L. Combs, Indianapolis, Ind.
Norwood Damon, 9 Tyler street, Boston.
Mrs. A. P. M. Davis, Tuscaloosa, Alabama.
J. Dunton, Inspirational speaker, Algona, Iowa.
Dr. Geo. A. Fuller, Sherborn, Mass.
Dr. H. P. Fairfield, Greenwich Village, Mass.
Kersey Graves, Richmond, Ind.
Miss Lessie N. Goodell, Inspirational, Amherst, Mass.
Mrs. S. F. Goodrich, Inspirational, Fort Benton, [illegible]
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Mrs. S. A. R. Heyder, Grass Valley, California.
Lyman C. Howe, Fredonia, N. Y.
Henry Hitchcock, [illegible] N. 5th st., St. Louis, Mo.
Mrs. S. A. Jesmer, Lecturer, Psychometrist, Upper Falls, Vt.
Dr. Wm. Jordan, Inspirational, Thornton, Mich.
Susie M. Johnson, Inspirational, St. Paul, Minn.
D. P. Kayner, M. D., Inspirational, St. Charles, Ill.
James Keck, Inspirational Speaker, Portland, Oregon.
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John G. Priegel, Plattsburg, Mo.
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Mrs. L. A. Pearsall, Inspirational speaker, Disco, Mich.
Mrs. Cora L. V. Richmond, trance, [illegible], Chicago.
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Those who desire further information on these subjects can obtain it in THE PEOPLE'S COMMON SENSE MEDICAL ADVISER, a book of over 900 pages, sent, post-paid, on receipt of $1.50. It treats minutely of those diseases peculiar to Females, and gives much valuable advice in regard to the management of those affections.
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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Extracts from the Dhammapada; or Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LONDON, ENGLAND.

THE VENERABLE.

As solid rocks resist the winds that change,
For blame or praise the wise refuse to range.

The man whose passions are forever calm,
Who shuns absorbing pleasure's pseudo-psalm,
Who, in his wisdom, hath the void perceived,
And in the unconditioned hath believed,
Whose thoughts to reach the absolute expand,
His path is difficult to understand;
And like the bird that through the ether flies,
He seems to fall, but still doth heavenward rise.

The man who, understanding doth believe,
Who of the unconditioned doth conceive,
Hath severed all the ties that earthward bind,
Removed all dark temptations from his mind,
Renounced desires that to the thoughtless cling;
No man is greater—not the greatest king;
Though in seclusion he may wake or sleep,
Amid the forest wild, or water deep,
Or in the stretching desert he may dwell—
All nature's works creation's goodness tell—
Delightful is each place; he never lone,
For veneration hails him as her own.

SELF-CONQUEST.

If one, amid the battle's fiercest heat,
A thousand times a thousand men defeat,
Another o'er himself the victory gain,
A greater conqueror he than of the slain!
Subduing self is far a nobler war
Than driving o'er the world the conquering car.
Not e'en a Gaudharva, not e'en a God,
The Prince of Darkness with his iron rod,
The Prince of Light, with all his power, divine,
Could cause that man his glorious reign resign,
Who self hath vanquished in the arduous fight,
And ever rules himself by reason's light!

If for a hundred years in forest wild,
Be Agni's faithful devotee exiled,
Then, for a moment brief, true homage pay
To him whose footsteps follow Wisdom's way,
And to her holy paths himself aspire,
'Twere better than the sacrifice to fire!

He who hath, ignorant and uncontrolled,
Lived while a century away hath rolled,
'Twere better for one fleeting day to dwell,
Reflecting deep in wisdom's dewy dell.

He who hath walked the world a hundred years,
And to him no immortal place appears,
'Twere better through a single, transient day,
From the immortal place to catch a ray.

He who a century hath dwelt on earth,
Perceived not of the highest law the worth,
Had better wisely live ephemeral life,
The law observe that shields from shallow strife.

Not others' moral failings should engage,
The observation of the thoughtful sage;
Not their neglect of right, committed sin,
But negligence and evil from within!

Remember, by one's self is evil done,
And that the evil path one's self must shun.
That self must suffer for all evil wrought,
That self must purify in deed and thought.
No one throughout the earth, from pole to pole,
Can purify another human soul!

Spiritualism in Virginia—Good Public and Private Test-Medium Wanted—Anthony Comstock—Talmage—New York Movements.

While lately visiting the city of Staunton, Va., a beautiful town nestling in the lap of green covered valleys, 'mid numerous blue mountains, I had the pleasure of renewing the fellowship of relatives and spiritual friends, and found the cause of humanity and free-thought more fecund than ever. For temporal and spiritual progress, all the people of that lovely section need is people, people with their wants. Among the firm and true, who may be said to represent the philosophy, facts and inspirations of Spiritualism, is Dr. Krebs, a convert—not from the church, but from Paganism; a man of strong physical and mental force, always ready and able to accept a challenge for argument upon the supposed facts of ancient scripture, and the known and *repeatable* facts of modern Spiritual experience, and usually successful in silencing his opponent, if he does not take refuge in flight and spike his guns. The weapon the Doctor mainly uses is Finney's treatise on the Christian's Hand-Book. With him may be named Mr. Pritchard, Mr. Brownold, and many others of more or less pronounced adherence, and the people generally seem to have more than ordinary courage in thinking for themselves.

There are two or three good mediums in the town, more or less developed. In the company of Mrs. Clinedinst clear raps of unmistakable external origin occurred, fore-runners of intelligence behind them, as much so as the rap of any mortal friend on the front door. By this primitive mode we got the names of friends and relatives who were totally unknown to the medium, even if she could have produced the raps.

What the good folks of Staunton, Richmond, Petersburg, Lynchburg, and other neighboring Virginia cities require for a ready conviction, is the presence of a good test medium of some phenomenal character. They have had opinions and preaching enough of all kinds. They need facts first, then theories. A Slade first, a Davis after; or both at once. Will not some of our best "prophets of the Lord" visit this Macedonia?

When you next have occasion to speak of the zeal of friend Comstock, unless he is acting as a Scotch ferret among the free distributers of the decent literature of the holy old testament, you are at liberty to state, on the authority of the firm of Ammidown, Lane & Co., 87 and 89 Leonard street, New York, that said Comstock was formerly in their employ, but, on account of his over-zeal, coming in contact with the fists of a porter, resulting in a free fight, he was dismissed from the house. Perhaps this innate disposition may account for the sword of the Lord and Comstock, and should entitle him to more mercy than he allows to others.

The enthusiasm bestowed upon Talmage in London, is probably due more to the great earnestness of the man in his profession, and his magnetic humor and *bizarre* expression, than to his beauty or mentality, and shows to what extent sociality and animalism in association may surpass the attention given to spiritual workers and matters. Sometimes, however, Mr. Talmage indulges in *good* Spiritualism.

Mrs. Shepard, of Minnesota, is now lecturing at Republican Hall, and giving great satisfaction. Mr. Brigham has left the city. Dr. Mansfield is at Saratoga, or expects to be for the season, and like the ministers and laity we all feel like deserting the hot field of battle against the powers, and letting the "Devil" take charge of the consequences until it becomes more comfortable both for saints and sinners in the sweet by-and-by.

J. F. SNIPES.

87 Leonard St., New York.

C. W. Weeks writes: Our thoughts turn gratefully to you every day, knowing that none of the noble workers in the fair field of Spiritualism are doing more to show the world the broad line of demarcation between Spiritualism pure and impure, making it respected, beautiful, sublime, the heavenly manna in this wilderness of trials and temptations.

Franz Herman Widstrand, editor of the *Truth-Teller,* Lake Constance, Buffalo Post Office, Minnesota, only desires to have those join his community, who "are intellectual and spiritual, and anxious to think, read and study, and promote universal well-being."

David White, M. D., writes: I think you made a good move when you reduced the price of the JOURNAL.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER ELEVEN.

We have many mediums who are used in public for physical manifestations, who are more or less visibly influenced by the spirits, and some are more or less nervous and anxious for the success or fear of failure, of the phenomena through their own organism. We have stopping in our city, a good share of the time, a lady medium who is not conscious of any abnormal influence. She sits at the table with as much seeming interest as the most inveterate skeptic, and has no means of knowing before hand what may occur. The phenomena through her have been very remarkable. She is the daughter of a practicing physician in moderate circumstances; her father was in former years very bitterly opposed to Spiritualism, and published a volume against it. I think at the present time he has so far progressed as to at least believe the phenomena through his daughter to be genuine, and that they are produced by supermundane causes.

I have sat with this medium four times in public circles. The power and intelligence producing the manifestations through her, are a band of spirits who control her, and seldom personal communications are received by her visitors; most of the manifestations through her are given in the dark, although a large dining table will be severely shaken and tipped, and very loud and distinct raps given in the light. Each controlling spirit has a special signal or sound which is always given when they first come to the circle. Some of these sounds are the roll of the drum, the booming of the signal gun at sea, and the jar of the machinery of the steamboat. Communications are spelled out with the alphabet. At a circle held Nov. 8th, 1879, there were present the members of the family and Messrs. Wm. R. and Thos. S. Tice, Newman Weeks, Esq., of Rutland, Vt., a stranger to me, and a skeptic and an investigator. On going to the house, we found the Messrs. Tice were having séances with this medium, to see if paraffine moulds of hands, faces, etc., could be produced.

On putting out the lights the first thing done was playing upon musical instruments; at least three were played upon at the same time. The guitar floated around the room. Mr. Wm. R. Tice rubbed phosphorous on both sides of it, and we could see it quite plainly as it floated far above the reach of any human hands. A small music-box that moves with a crank, would be carried around and played upon, and at my request, was played upon the top of my head, and left there. The touches of spirit hands were very frequent, and after the pail of cold water and the hot paraffine were brought and placed under the table, we were sprinkled with the water and touched by a wet and cold spirit hand. The spectacles which I wore were taken and placed on the face of a gentleman who sat opposite, and he suddenly missed them, and thought that they had dropped on the floor. The raps called for a light, and they were found behind a leaf of the table that had been previously taken out and carried over the heads of the circle and placed against the marble mantel. This gentleman, Mr. Thomas S. Tice, seemed to be a particular favorite, for he was constantly touched by spirit hands, and was struck several times very hard on the back. There was spirit writing on a common desk pad. We could hear the scratching of the pencil, and the leaves torn off and handed to different members of the circle. Two were handed to me with different signatures. This pad was placed upon Mr. Thomas S. Tice's head, also on his knee and written upon, and the pencil was moved to write on his bare forehead. I was directed to so change my seat in the circle that Mr Wm. R. Tice would be on my left and the medium on my right. My right hand rested on her left and Mr. Tice's on my left. Immediately I felt hands all over my person, feeling four distinct hands at the same time; they seemed to want to do something with my feet. I asked if they would take off my shoe. The pins which held up my stockings were taken out, and placed between my fingers. My left shoe was unbuttoned; the stocking was pushed down, and my ankle grasped by a strong spirit hand, and my leg raised several times so as to strike the table with the toe of my shoe, and it seemed to me as if I could feel the joy of the spirit at the success of the manifestation.

I sat in the centre of the table near where the leaf had been taken out. Next my right shoe was unbuttoned and thrown over the circle into a corner of the room, my stocking taken off, and after the circle it was found on the top of a picture-frame high on the wall, and opposite where I was sitting. My foot was wet all over, as if having been washed with the cold water, and next the hot paraffine was plastered all over my foot. This was done several times with different layers, and when our circle broke up my foot was found encased to the ankle with this paraffine.

At our conference in Everett Hall about this time, Hon. J. L. O'Sullivan had exhibited photographs of casts of spirit faces, moulds of arms, hands, etc., made at the home of a gentleman in Paris, by the spirits, and this may have been given to show us how it was done. Several paraffine fingers were placed in the Tamarind; one of these was placed on my thumb several times, and we found a good many fingers in the pail of cold water, some of which I brought away with me. One in particular was deformed, and it was claimed to be a facsimile of a finger of the controlling spirit, which had been crushed by an accident in the earth-life, and who professed to have been a practicing physician. All through this séance the medium seemed and claimed to be in a perfectly normal condition. No human hands could have touched my feet or my person without my knowing it, as all our hands were joined, and the least movement on the part of any one in the circle would have been noticed. I consider the medium above suspicion as to fraud or collusion, and believe her to be one of the best mediums whom I have ever sat with during twenty-five years, and I advise believer and skeptic to visit her with the same spirit that I did, and they will be satisfied beyond a doubt that spirits do materialize and touch with their hands those still in the earth form.

S. B. NICHOLS.

Brooklyn, N. Y.

A Mysterious Event.

A highly mysterious event is reported as having happened recently in the family of a very respectable widow in this city, of which no explanation has yet been made. The affair is so well vouched for, and the character of the family in which it occurred so good that the natural tendency to suspect deceit in the matter is partly, if not entirely, checked. The story runs thus: The lady mentioned, whose name for good reasons is not given, was engaged one evening in the presence of her two daughters in baking pancakes for tea, when suddenly, without any visible agency, the cakes disappeared from the griddle, before the faces of the astonished lookers-on, who searched in vain for traces of the strangely-acting flap-jacks, and even went so far as to call in the neighbors to seek explanation of the phenomenon. None of the family are believers in spirits, but so much was the lady affected by the event that it was with difficulty she could be persuaded to refrain from moving out of the house under the belief that it was haunted.—*Davenport (Iowa) Gazette.*

J. H. Monroe, editor of the Seymour (Ind.) *Times,* writes: I read the JOURNAL with great interest. I think you are doing a noble work. If the science or phenomena (or whatever it be), called Spiritualism is to survive, it must be separated from humbuggery, "faith" and quackery. Spiritualists are splendid reformers, and I work cheerfully and lovingly with them, myself taking nothing on faith, but extending the hand of fellowship to every honest inquirer and reformer, and foe to the myths and the powers that claim allegiance and homage and tribute from man. I repeat, that you are doing a noble work in pruning and picking; in plucking up the tares that choke the growth of the Tree of Life; in applying the actual cautery of common sense logic to the curculi that are burrowing at its root. The JOURNAL in your hands is a power in the land, but in the hands of a weak and credulous and visionary manager, who would come to the defence of every charlatan and impostor, it would soon sink into well merited contempt.

It is an achievement in journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won.

A PERTINENT QUESTION.

Do Spirits Ever Leave Their Bodies Before Death?

If spirits cannot leave their bodies before death, as some of our advanced thinkers say, I would like an explanation of the following facts by some scientist versed in spiritualistic lore:

During the late war I was living in Selma, Ala., I had there a young lady friend to whom I was much attached. At one time she made a visit to her sister in the country, some twelve miles distant, where she remained several weeks. One morning as I sat alone in my room reading French history, I raised my eyes and saw what to me appeared to be the spirit of my friend, glide gently into the room. It approached within a few feet of me, and then vanished. What struck me as rather curious then, was that she wore a dress unlike anything I had ever seen her wear, and which was not then used. That style of dress was, however, worn some two years later at the time of her death.

Again, during that same summer, I was returning one afternoon from a visit; it was still quite light, and I was walking cheerfully up the long path that led from the gate to the house; when about one-fourth the distance I saw what appeared to be the spirit of the colored gardener. It advanced to within a few feet of me and then vanished. It was so transparent I could see through it. A strange feeling, almost of awe, crept over me as it came near me. I ran in and told my cousin what I had seen. She said, "Do not tell his mother; she is superstitious, and will think it a warning of Ed's death. The next day he was taken with an epileptic fit, and had them at intervals until he died some twelve months after.

During the same summer we had a lady, a Mrs. B. spending some weeks with us. One evening I left her in the parlor with some visitors, and went to the gate to speak to a friend. While there I saw what I thought was Mrs. I. come out of the gate, brush by me, and without seeming to notice either of us, get into a carriage and drive off. She was very eccentric, and I thought this conduct very strange, so I called out in a bantering tone, "Good bye, if you are gone." After a few moments I returned to the house, and what was my astonishment to find her sitting quietly on the steps enjoying the evening breeze. I asked her how she got back there. She was astonished at so strange a question, and replied, "Back from where? What do you mean?" I then told her that I had seen, either her or her ghost drive off a few moments before in Dr. C.'s carriage. She laughed and said, "Well, I am glad you saw it going from you, as that is a sign that I shall live several years yet." She died some ten years after this event. Still another: One night this spring I saw what appeared to be the spirit of a niece, who was in Mississippi. She looked at me, laughed and nodded her head. The clock struck eleven. She then came around to the other side of my bed, and then vanished. I wrote to her the next day to know what she was doing at that time. She replied she was in bed and sound asleep.

Some two years ago or more I had a friend who came to spend the night with me. I left her in my room undressing for bed, and went into the adjoining hall with a lamp, as the hall was dark, to attend to something. While there I saw what I supposed was my friend pass by me in her night dress, and go into an adjoining vacant room. I thought it strange, but said nothing. I waited for her to return for some time, but as she did not, I put the lamp down on a table and went back into my room to find her seated quietly taking off her shoes and stockings. I was astonished, as there was no way to get back into the room from the one I saw her go into except through the hall where I was. I asked her, "Did I not see you pass me and go into the back room just now?" "No, indeed, you did not," she replied. I told her why I had asked her this question. She seemed frightened.

When I lived in Selma, Ala., I was not a Spiritualist, and had never read a spiritualistic book or paper, I had never met a Spiritualist, and did not believe in ghosts. I looked upon these things as optical illusions. All of these apparitions were identically like those persons in appearance. If they were not spirits, what were they?

SERENA MILNER.

Co-operative Colony.

I would like to join a colony to locate somewhere in the West, for the purpose of co-operative farming and manufacturing, the rules for the government of the company to be substantially as follows:

The capital stock of the company to be one hundred thousand dollars, in shares of one hundred dollars each.

Each member, a stockholder, and to be credited with the amount invested, and certificates of stock issued for the same; but no one person to own, at one time, more than ten thousand dollars in stock.

All real estate, farming implements, stocks and machinery, to be vested in the trustees as the common property of the company.

All able bodied persons over fourteen years of age, to be required to labor in some department, at least five hours per day, and to be credited for such labor according to its value. The different grades of labor and price to be paid to be established semi-annually by the board of directors.

No person to occupy the property of, or to be employed by the company, except stockholders or members of their families.

The company shall not have the power to mortgage their real estate, or contract any obligations, except to the stockholders, which they may not be able to liquidate on demand.

Persons becoming members of this company must be of good moral habits and in good health, and not over forty-five years of age.

The Sabbath shall be regarded as a day of rest, and mental and spiritual culture; but no sectarian church shall be built upon the company's grounds.

No intoxicating liquors, tobacco, opium, tea or coffee, to be used, or allowed to be sold upon the company's possessions.

The above is the outlines of what I would think necessary for the protection of the financial as well as moral interests of the company. There are other rules of regulation, which might be added, perhaps, to advantage. Much time and labor would be saved by co-operative boarding and washing. The entire community could dine at one table, and the washing for all done by machinery, which would save the women a vast amount of labor. There are many other branches, such as the moral, religious and intellectual culture of the children, etc., of which it is not my purpose now to speak. I simply wish to draw the attention of your readers to the matter, and solicit correspondence.

If there can be found a hundred families with means from five hundred to one thousand dollars each, who will unite in an enterprise of this kind, we can build up a little paradise of a home, where our children will be free from the wicked, contaminating, debauching influences which the degenerated Christianity of to-day permits to surround them. With proper industry and economy we could not fail to succeed financially.

I would be in favor of locating on cheap state or government lands, on some good water-power stream for manufacturing purposes, where our boys and our girls could be taught regular habits of industry. The farming lands would produce nearly everything necessary to live upon, while the articles manufactured would be a constant revenue.

I shall soon visit Kansas and Texas, and should I receive a sufficient number of responses to this letter from parties who will join in an enterprise of this kind, to indicate that it can be successfully organized, I will spend some time in examining land and location.

I hope those who feel an interest in this matter will write me at once, as I shall probably leave home within a month. Address,

J. MURRAY CASE,

Columbus, Ohio.

Dr. S. A. Thomas, M. D., Sturgis, Mich., says: * * "Surely I would give the JOURNAL for no other spiritual paper. It has taken a bold, but consistent step in purifying our glorious cause from knaves and fools."

J. D. Moore writes: I must say that I am highly pleased with your paper, and would, if I had the means, cause it to be sent to every family on the globe.

In London there is to be held a "Jubilee Convention of Spiritualists."

A Curious Manifestation.

J. L. P. writes: A very interesting phenomenon or materialization occurred in our city recently, that we wish to rescue from common decay. At the residence of a very intelligent widow lady, somewhat advanced in years, her granddaughter, a beautiful child of some six or eight summers, while standing in one of the parlor room doors of their peaceful home, suddenly cried out, "Grandma, come here, quick!" The good lady hastened to the scene, saying, "You dear child, what do you want?" "Why," she replied, "I saw grandpa standing by the bureau, with his back to me and his head resting on his hand, but when you started to come he vanished." The good matron, though not a Spiritualist, is convinced that the child saw something of an unusual character.

This occurrence reminds me forcibly of an incident that occurred in my own personal history early in the morning of life. At that time my father was residing with his family in the suburbs of Jefferson City, Missouri, not in a palatial mansion, but in a primitive, old-fashioned log house, that was built a little off the ground, but was well under-pinned with mother earth; but the back portion was left open for some cause, by which a good view could be had under the dwelling. One day while at play with my little brother I happened to look under the building, and I saw the features of a most beautiful woman. The form was visible from the waist upward, dressed in a robe of snowy whiteness; her arms were folded across the breast. The face was of a Grecian mold. I remember distinctly the rosy tint upon the cheeks and the deep blue eye. While yet gazing on the scene, the face turned toward me. I turned away a moment and then looked again. I still saw the mysterious stranger. I hastened to my mother, and told her what I had seen, and begged her to come with me. She did so, but the figure had vanished. I told my father when he came home, of what I had seen, and asked him what it could mean. He said it was a delusion, an hallucination. I was anxious that the floor might be removed and the earth dug away, for I thought at that time there must have been some one buried there whose history and demise was shrouded in mystery. I know that there are persons in the world, if they should chance to read this narrative, who are piously inclined, and who would smile incredulously, but at the same time would expect us to believe implicitly in the fact that the angel of the Lord comforted Daniel in the lion's den, Peter in the dungeon of Herod, Paul at the bar of Nero, Ignatius in the amphitheatre and Shadrach in the fiery furnace, etc.

The spirit referred to, was not, probably, materialized, but was seen clairvoyantly by the child. The same may be said of the spirit that appeared under the house. The writer gives copious extracts from the Bible, showing that like incidents occurred in ancient times, but we have not space for them.

Wm. Robertson Smith.

How long before we are to know whether Prof. Robertson Smith, in his article "Bible," in the *Encyclopedia Britannica,* proved himself a heretic or not? Long ago, his Presbytery of Aberdeen, after discussing the article refused to condemn him. But the Glasgow Assembly, in 1878, reviewing the case, and dwelling especially on the charge that he taught Deuteronomy was not written by Moses, reversed the decision of the Presbytery. And now the General Assembly, by a very uncertain voice—321 votes against 320 (or against 319 some say)—reaffirms the action of the Glasgow Assembly. But, instead of ending the case, and burning Prof. Smith at once, they refer the libel back to his Presbytery to be proved by his confession or trial, and reserve the final decision to their next meeting, in 1880. If it shall be proved, however, they say Mr. Smith ought to be subjected to such sentence as the gravity of the case, and the usage of the Church "may require for the glory of God, the edification of the Church and the deterring of others holding the same sacred office from committing the like offenses in all time coming."

Meanwhile, until the Assembly shall have thus restored "the glory of God," and gotten Deity protected against Prof. Smith's pen, what shall an inquiring world do? Read the *Encyclopedia,* or sit and wait? Nay, worse doubts arise. Would God entrust his "glory" to that single man who saved the vote from a tie; or to the six hundred and odd men, among whom a single headache or missing button might have entirely reversed the result?

Practically, all the long discussion seems to have neither harmed Prof. Smith nor helped Presbyterianism. He is, indeed, for the present, suspended from his office; but he retains the sympathies of the students, who, during the trial "most heartily cheered him and his friends whenever they opened their mouths." There is even talk that in the interval, he "may be appointed to a chair in one of the Scottish universities,"—for, though a young man of scarcely more than thirty years, his great ability in learning and natural science and Oriental study, have won wide recognition and honor in Scotland. What if this persecution should, as some anticipate, only promote him into the chair of Prof. Tait, who, it is said, is likely to be appointed to that of Mathematics at Edinburgh? Then, too, the *Britannica* is still issued and read; nor do its publishers express any pious sorrow over the article in question, but doubtless feel a trace of the business man's joy over advertisements gratis. Altogether, it seems probable that, by the time the General Assembly shall have finally condemned Prof. Smith, he will, thanks to them, be enjoying a better position, and a still larger section of the church will have discovered that his article, if heretical, is at any rate true.—*Unity.*

J. W. Birdwell writes: Although I am a stranger to you as a subscriber, yet I have read your journal for years. I generally get it from news dealers. I visited this city (Louisville, Ky.), thinking that I would probably locate here. My wife, who has been trying for years to become a believer in the Harmonial Philosophy, came with me. She was on her way to visit some friends in Dayton, Ohio. We have had a missing son since the spring of 1876, and have had no earthly intelligence from him. We visited Mrs. Jacobs, who, by the way, is an excellent lady, residing here, and I think, a splendid slate-writing, independent voice and trance medium. Mrs. Birdwell requested a communication from any spirit friends present. On putting the slate under the table four names were written, "John" among them. She then asked, "What relation exists between me and the spirit, John?" The spirit wrote, "Dear mother, don't grieve for me. I am much happier here than I ever was in earth-life. I would not return to earth-life if I could." He wrote his mother a letter in the spring of 1876, which was the last intelligence from him to this date. She asked him where he died. "Near Demopolis, in South Alabama," he replied. She asked him if he knew his sister Blanche was married. He said that he did, for he was at the wedding in Nashville, Tenn., in the Christian church. He died in the spring of 1876, and his sister Blanche was married the 19th of December, the same year. This communication was given on Saturday evening, the 21st of June. Mr. F. A. Smith, a particular friend of ours, who was from Mumfordsville, Kentucky, happened in the city at the same time. Mr. Smith, at home, is a strict Methodist and church-goer, and in his association is very reticent on the subject of Spiritualism, but while in Louisville among the mediums, he was a perfect enthusiast. He made arrangements with Mrs. Jacobs for a séance on Sunday night, where there were seven in the circle, Mrs. B., myself and five others. All present conversed with the independent voices emanating from dear spirit friends. I never saw a more harmonious circle or one that gave more satisfaction. My son John came and talked to his mother and me. Mrs. McKay, my step-daughter, who passed to spirit-life July 15th, 1878, came and conversed with us as friend with friend.

The medium finally became entranced, and was controlled by the spirit of S. S. Jones, formerly editor of the RELIGIO-PHILOSOPHICAL JOURNAL. It has seldom been our high privilege, in this life, to listen to a more profound, clear-headed and logical discourse than came from the lips of the medium.

"But though a veil of shadow hangs between
That hidden life and what we see and hear,
Let us revere the power of the unseen,
And know a *world of mystery is near.*"

We dare the old materialist to publish in his paper the articles he has written and published in the RELIGIO-PHILOSOPHICAL JOURNAL.—*Standard.*

Well, now, what next? Of course the RELIGIO-PHILOSOPHICAL JOURNAL is a great religious paper, and has an immense weekly circulation throughout the United States and in Europe, and articles that would be eminently proper for such a journal, would not be exactly adapted to a mere secular county paper like the *Republican* or the *Standard.* What articles does the *Standard* have reference to that he thinks we would be ashamed of them? If Bro. C. thinks they are so bad, and would cast reflections upon us, why don't he publish them? Or is the *Standard* so very careful of our reputation? Does the *Standard* imagine that any of his duped readers will gulp down such a thin and transparent fling with nothing in the world to back it up but the dictum of the writer? Probably nothing can more clearly illustrate the animus and intent of our worthy contemporary than this little bit of mud. To illustrate: We recently wrote a criticism of an article in the *New York Observer,* and published it in the RELIGIO-PHILOSOPHICAL JOURNAL. It was published with editorial comments calling the attention of the *Observer* to the pertinence of the criticism and also to the misconception of facts by that metropolitan paper. Every one will see the folly of publishing such a criticism in our country paper to checkmate the errors so widely disseminated as they would be through the *Observer,* hence the RELIGIO-PHILOSOPHICAL was chosen as the medium for that purpose. We were not aware before that we had written anything that was going to rouse the ire of the *Standard,* or that we *dare* not publish in our own paper. The deacon will probably never be guilty of publishing any articles in the RELIGIO-PHILOSOPHICAL JOURNAL at any rate. His stores of wisdom will be reserved for a much smaller audience.—*Milan (Mo.) Republican.*

Notes and Extracts.

All are spirits and differ only in condition and locality.

It is the Christ principle the world stands in need of more than an individual.

Deity is recognized by all men as the author, the projecting cause of what is seen, heard or known to exist.

When there is dishonesty in the mind it will work itself out at the finger's end, should opportunity favor the scheme.

The world is a vast theatre, upon whose stage myriads of actors wander to and fro, performing their part in the drama of life.

Mediumship thus far is but very imperfectly understood, owing, in fact, to the gross material conditions by which mediums are surrounded.

Mediums as a class do not differ much from the generality of mankind. It is not considered the part of wisdom to deify any human being.

A Writer in *Spiritual Notes,* London, says "I never knew a Spiritualist recant." Out of the millions of Spiritualists in this country there has been two or three prominent recantations.

We content ourselves to present to thinking minds the original seed from which spring vast fields of new thought, that may be cultivated, beautified and enlarged.—*Chevalier Ramsey.*

Spirit manifestations are not designed to benefit the outer or earthly form of man, but they are designed to teach the spirit that beyond the boundaries of physical life there is a conscious existence.

Whenever a medium assumes to control spirits, then it is time to be on your guard; then make your investigations as searching as the mind can conceive, for spirits are the controlling powers and not mortals.

A little Waterloo Sunday-school miss was asked by her teacher, "What must people do in order to go to heaven?" "Die, I suppose," replied the little one. The teacher didn't question her any further.—*Waterloo Observer.*

The fact of a person being in possession of powers which enable spirits to communicate with their friends in the physical form, is no indication that they possess more of the divine principle of life and goodness than their fellow men.

Spiritualists should not expect to be borne to the summer land on "flowery beds of ease," simply because they know that spirits can communicate with them. This knowledge does not encompass all there is in life, but is rather the A B C of human possibilities.

The Swedenborg Society (London) announce that they are about to publish, at a low price, a small work entitled "The Souls of Animals and Plants." The purpose will be to prove that man only is immortal, and to show the true grounds upon which that doctrine rests.

A deep well at Stockton, Kansas, has run dry and is emitting sulphurous fumes. Mr. Dappin, says an exchange, firmly believing that the bottom had fallen into hell, maintains a position day and night at the opening, with an ax at hand, ready to kill the devil when he emerges.

"**Let** us gather up the sunbeams
Lying around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briers from the way."

Manufactured Omens.—The introduction of a dove, which perched at the elevation on a gilded eagle at the St. Augustine mass in Paris, for the Prince Imperial and proved a hit. The bird, which is tame, and had three days' lessons, was attracted to the eagle by grain thrown on its back. It looked charming gyrating above the incense.—*London Truth.*

A child's logic is not to be sneered at. His mind is keen enough to see the folly of much of the reasoning of his seniors. A little fellow in Connecticut asked his parents to take him to church with them. They said he must wait until he was older. "Well," was his shrewd suggestion in response, "you'd better take me now, for when I get bigger I may not want to go."

Where shall peace be found for the mind? Not in the exalted fortune, not in pleasure; if these are long continued they weary us; and satiety is succeeded by surfeit. In the palace of the great we wish for retirement; from the distractions of society we need repose. It is wisdom alone that can attach us to it the more, the more our progress in it advances.

If a spirit using a human organism to deceive, or prompts the medium to make use of dishonest means for the purpose of deceiving, such a spirit should not be allowed to control a second time without first giving satisfactory evidence that there had been a change in his or her ideas—that they now seek the good of humanity and not desiring to make dupes of honest, truth-loving men and women.

The grave, dear sufferer, had for thee no gloom,
And death no terrors when his summons came;
Unto the dust returns the mortal frame:
The vital spirit under no such doom,
Was never yet imprisoned in the tomb;
But, rising heavenward, an ethereal flame
Shines on unquenched, in essence still the same,
As is the light that doth all worlds illume.

—*Wm. Lloyd Garrison to his wife.*

The editor of *Spiritual Notes* says: "On one or two occasions of late have we been tempted to notice the appearance of Spiritualism in unexpected places. We have heard it preached by a Bishop from the pulpit. We have found it propounded by a canon in the pages of a popular Review; traced back to the fathers of the church; and the theories of Origin identified with the revelations of what has been misnamed "The Modern Mystery." Again and again does Canon Westcott startle us by quoting from this patristic source extracts which might have been automatically written by a nineteenth century medium."

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Continued from First Page.

polluting influence is reduced to a minimum. There let us keep it until it dies of asphyxia; and should it, on any pretext, seek again to become rampant, I hope the friends of decency everywhere will rise up, to a man and woman, and teach it a lesson that it will never forget.

I have tender charity for the weak and erring, and to such of this class as admit and deplore their error, I am ever willing to say, "Neither do I condemn thee; go thy way," but always adding, "Sin no more." But when the erring ones deliberately assume the role of the justifiers, advocates and propagators of the same error, it becomes the duty of every good man to block up their course with every possible barrier.

But the evils referred to can never be cured by mere denunciation, though vigorous denunciation should be employed for the purpose of defending the dignity and healthy moral tone of society. But the effectual antidote to the bane is really presented in the higher principles of Spiritualism itself, and in the sublime interior science, philosophy and religion which are involved in this "second coming of Christ." Illuminations concerning these principles began to be given at an early stage in the history of Spiritualism, but failed to secure attention. These must now be explained and elucidated, and taught to the people by those who are competent to the task. But on this subject I cannot now dwell, as I have already transcended the limits of the time allotted to me. I will refer you, however, to the exposition of the inmost truths of this subject, given more than a hundred years ago, by that greatest of philosophers, seers and Spiritualists, Emanuel Swedenborg—particularly in his book entitled, "The Delights of Wisdom Concerning Conjugal Love." Those who found their ulterior mental processes upon the fixed and invincible prejudice, which denies that there can be any supremely wise and loving being who rules the universe, and mankind, and who cannot conceive of an embodied *Logos*, Lord, or Christ, in whom the Father dwells, will, of course, not be able to derive much benefit from this exposition of fundamental truth. But those who humbly look up for higher light to the great, divine source of all light, and who are willing to *live* the truth when they know it, will find in these expositions of Swedenborg, confirmed by more recent experience and reasoning, important aids to the true conception of sexual and marriage relations, and be able to see why it is that Free-lovism; especially in its most objectionable form of adultery, leads to utter perdition. They will learn, as a fact of philosophy, as well as a doctrine of religion, that man, standing in the image of God, is one dual *homo*, of which the male and female are co-equal parts; that the man is a form of wisdom, and the woman a form of love; and that in the divine order each wisdom is united to its own particular love, so that the two may make "one flesh," just as the Divine Love and Wisdom are conjugally united in one God; that in the angelic heavens consorts are thus eternally united; that the conjugal love which thus unites them is, in all the functions of male and female, eternally preserved in the pristine vigor of youth, eternally procreant of the forms of love, wisdom and use, regenerating souls from lower to higher planes, and adorning their celestial habitations with paradises of inexpressible beauty; and that in this great central love are gathered up all other loves, and hence all the joys and delights of heaven. It will be learned that the sexual functions of men and women on earth, have this divine origin, and that they are given for the pure and holy purpose of generating a heaven of angels; that the right employment of them, between one man and one woman, united in true conjugal love, is purity and chastity itself; but that the perversion and inversion of them is a direct invasion of the purity of all things in earth and heaven, and tends to generate moral and social disorders, and turn the earth into a hell.

This pure and holy love between one man and one woman, with all its exquisite delights, is about to descend, with the spirit of God, into that portion of humanity on earth which is prepared to receive it. And, as it extends, the earth will be covered as with an ocean of Divine Love. And then a different race of children will be born—noble, spiritual, Christ-like. And then, too, the dear angels will talk with man face to face; and then the lost Paradise will be restored forever, and the whole earth will become a heaven. O, Spiritualists, what have you been doing that you have learned so little of these things?

Cape Cod Camp Meeting—The Concord School of Philosophy.

To the Editor of the Religio-Philosophical Journal:

I wish some thousands of your readers could breathe the pure sea air that sweeps through this grove this lovely morning. It is not only the elixir of life, but a tonic to the system and an inspiration to soul and mind. The camp ground is a grove of oak trees—not the towering oaks of a western forest, but such as can spring up from this sandy soil and wrestle with the ocean winds until they stand, sturdy and strong, some thirty or forty feet high. Here is a platform, and seats for some two thousand hearers are around it, all encircled by tents and cottages, and cranberry marshes stretching around three sides of the grove to the low hills and sandy plains, with the broad Atlantic beating on the beach two miles south, and Massachusetts Bay four miles north. Here are earnest, substantial, thinking people; sea captains and sailors, with the breadth and freedom of the wide seas they sail, in their minds and souls; sturdy and brave veterans in the "moral warfare" of old Anti-Slavery days; women of character and decision, full, too, of the fine grace of genuine womanhood; and the merry voices of children sound as pleasant here as in our western homes.

I have only been here two days, have heard H. B. Storer and Mr. Colville, and listened with much interest to the thoughts and experiences given in conferences. Especially interesting and suggestive were the words of three veterans, all over eighty years old and bearing their testimony to the cheering benefit of Spiritualism in their ripening years.

Mr. Storer spoke with his accustomed clearness and excellence, and Mr. Colville gave a talk of an hour on Theism—a question given in the audience—with fine and clear statement, fit language, and consecutive argument full of value. Last night Mrs. Brown of Vermont, spoke with an earnestness that sent her good work home. To-day we begin with a conference. Colville speaks in the afternoon, to-morrow and Sunday I am to have a word, and Wm. Denton, too, is to be here for Sunday. The growing audiences will then reach up to two or three thousand. It is a good meeting, full of weight and spiritual power, for the people come to learn and to help each other. Henry C. Wright presided over this meeting for years, and is cordially remembered here.

Next week I shall be at Onset Bay, and then at Lake Pleasant from August 12th to 22d, and will make due report from there.

On Tuesday last I went from Boston, an hour's ride by rail, to the historic town of Concord, to have a day at the Concord School of Philosophy. A. B. Alcott, a veteran intuitive philosopher and thinker, and the fast friend of Emerson, has planned a month's series of some forty lectures, mornings and afternoons, with an hour's free conference after each, at the old Orchard house, his former home, on the verge of the town.

W. T. Harris, of St. Louis, Rev. Mr. Jones, of Jacksonville, Ill.; Mrs. E. D. Cheney, of Boston; Alcott, Emerson, Higginson, Wasson, and others fill the course.

I found my way to the place in the morning, sat waiting in the quaint old parlor, went out across the grassy yard beneath the great elms, and up the hill side northward but a few steps from the door, to sit under pines, and look down on the green fields from this accustomed haunt of Alcott and his friend and next neighbor, Hawthorne. In due time some forty men and women filled the rooms, Emerson coming in late in his quiet and simple way, listening with an occasional smile, but taking no part in the conversation, as his health is delicate. I heard Alcott talk on theism, treating this high topic in a way full of suggestion to a spiritual thinker, and the hour of conversation that followed was valuable indeed. In the afternoon Mrs. Cheney gave a fine hour on Italian art, and the free talk which followed bore mostly on the connection between art and religion. It was a day of enjoyment and benefit, and I gave Mr. Alcott a hearty grasp of the hand in response to his simple and sincerely cordial farewell, and left with regret.

Much as I enjoyed and appreciated the day, I yet felt a want amidst the wealth of thought and experience,—a lack of the knowledge of the spiritual philosophy, a want of that rational psychology which the study of clairvoyance, magnetism, spirit-intercourse, etc., can only give. This is their misfortune. They may learn that only by the light of psycho-physiological science and the large spiritual culture it helps, can be seen best the great problems of Deity and human destiny.

An hour's time gave me a walk past "the old manse," an ancient farm house, with its deep yard and great elms, near the river meadow, where Hawthorne wrote most of his books. Down a shaded lane just beyond, I reached the Concord battle ground, the scene of the first struggle of the old revolution, and saw the grand and simple monument of granite, with the life-size bronze figure of the farmer-soldier, clad in his working garb, one hand on his plough and the other holding the musket, the whole full of heroic readiness and resolution.

On the granite was cut the one expressive verse of Emerson:

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here the embattled farmers stood,
And fired the shot heard round the world."

This, with the dates, "April, 1775—1875," were enough, far better than any pagan mythical figures, or any flourish of fine and weak words.

G. B. STEBBINS.

Harwich, Mass., Cape Cod Camp Meeting Grove, July 25th, 1879.

Notice to the Spiritualists of Ohio.

FROM THE STATE CENTRAL COMMITTEE.

At a mass meeting of Spiritualists held in Cleveland last March, in connection with the Anniversary meeting of the Cleveland Society, the subject of organization was considered at some length. It was decided by the convention that the time had not yet come for a general state organization or the formation of a state society. But the importance of organizing at once local societies in every country village and city, was urged upon all friends of the cause everywhere. With a view to encourage such local organizations and to strengthen them by bringing about fraternal relations between them, and co-operative in aim and effort, the committee appointed a

STATE CENTRAL COMMITTEE

of five to correspond, advise and co-operate with officers of such local societies, and thus be enabled to prepare the way for a delegate convention in the future, to consider more fully the very important subject of organization in our state. When that convention adjourned it was to meet in Alliance in August at the the call of this Central Committee.

In furtherance of this object, I, as chairman, called a meeting of said committee at Cleveland, June 4th, when it was decided to call a Mass Convention in Alliance, Aug. 28th, to continue four days, but upon consulting with Mr. Flowers, and officers of the Independent Christian Church of Alliance, they claimed that time as distinctively theirs for their Annual Christian Liberal Convention, and objected to mixing or blending the two meetings, and further claimed the privilege and right to both call and manage the meeting regardless of the Cleveland Convention or of any Central Committee. I then called another meeting of the committee in Cleveland, and it was determined not to call a separate convention, though urged to do so by many prominent Spiritualists and some of the committee, but to wait and watch developments, and earnestly urge Spiritualists to attend the Alliance gathering, and enjoy and help to make a grand good time, but ask or claim no part whatever in the honors or responsibilities of the meeting. We can surely enjoy listening to Watson, Peebles and Tuttle, all of whom we had engaged to speak at our convention, just as well as though we were responsible for their pay, and could say just when each should speak. There are, however, one or two veterans in the cause that everybody expects to meet at all such meetings, whose names we miss on the list of speakers; but we hope they may consent to come as spiritual workers, and give us the benefit of their council, and strengthen us with their words of wisdom and good cheer.

During the convention, and after consulting with the friends present, a business meeting of Spiritualists will be called to discuss the subject of organization, the education of the children, and any other matters of importance that may arise, and all will have an opportunity of expressing their views. The precise time and place of such meeting or meetings will be announced during the convention, and will be so arranged as not to conflict with the regular sessions of the Liberal Convention of the Independent Christian Church of Alliance, with which, as individuals, we are to harmonize and fraternize fully; but as veteran Spiritualists convened to consider subjects of vital importance to our cause, we are no more anxious to mix and combine, or be swallowed up, than are the so-called Liberal Christians.

Let us, if necessary, re-rig, re-man and rebuild the same grand old ship, and sail her into port in the beautiful harbors of the Summer-land, her name unchanged and undimmed, and bearing aloft her own true colors, waving, not defiantly, but friendly and complacently, upon the breeze of genuine liberality and unsectarian fraternity.

We especially ask all Spiritualist societies in the state to at once open a correspondence with us, and also friends in such localities who have no organized societies, should lose no time in sending in the names of prominent Spiritualists and reliable mediums; also the proximate number of Spiritualists in their county or city. The present is an important era in Spiritualism.

"Let us be up and doing,
Still achieving, still pursuing,
With a heart for any fate."

There is no time to lose. We urge prompt action in organizing local societies and communicating with the committee. Address S. Bigelow, Alliance, Ohio. Spiritualist and liberal papers are especially requested to copy and notice favorably, and thus very much oblige all friends of our glorious cause. By order of the State Central Committee of Spiritualists of Ohio,

S. BIGELOW, Chairman.

Alliance, Ohio.

Plea for Camp Meetings in Ohio.

Brothers and sisters, and friends of humanity in Ohio, shall we be laggards in the race, drones in hives, mere hangers-on to the skirts of the active workers; or shall we be up and doing and ever found among the foremost in the race, and the most active of the laborers? The season approaches for the great summer gatherings at camp and grove meetings, and the columns of the JOURNAL are filled weekly with notices of such in staid old New England, in New York, Pennsylvania, Michigan, Wisconsin, Iowa, Illinois, and even far away Kansas; but where are the invitations to grand camp meetings in the much renowned far-famed Buckeye State? Echo answers, "Where?"

We can furnish presidents for the nation, leaders for congress, control the nation's finances, beat the world in cheese making, boast of our central position and immense inter-state transportation business, but what are the Spiritualists of the State doing to spread the glorious gospel of Freedom and Truth to the waiting millions? Are we not too inactive, and too indifferent to the demands of the times, and the growing wants of advancing humanity?

Let us bestir ourselves, and look about us, and see what can be done to advance the great cause of reform.

One subject to which I wish to call your especial attention, is the necessity of one or more CAMP GROUNDS, to be selected with care, and fitted up in such a manner as to attract and interest the thousands who will not journey abroad to attend such meetings.

Your State Central Committee, take this method to invite your early attention to the subject, and to ask you to confer with them upon the same, and to suggest suitable locations, and take pains to ascertain their respective advantages as to water, scenery, healthfulness, convenience of access, expense of fitting up, etc. Let us have a ready and hearty response from all parts of the state. Don't wait for your friend or neighbor to write about that place near you which you think is just the location, but write yourself, and set out all the strong points and desirable features, and that, too, at once. Don't wait till next week. "Now is the accepted time."

Also, come to the meeting here, August 28th, prepared to tell us what you think about having the largest camp meeting in America, next season. That is the way Buckeyes do other things,—why make an exception in this? Let us hear from you. Who speaks first? Address

S. BIGELOW.

Alliance, O.

A Remarkable Test.

On the 31st of December, 1878, we held a Watch Meeting in Republican Hall, New York City, seeing the old year out and the new year in. Among the guests present was Dr. Hallock, who passed away on the forenoon of the 18th of January, 1879. I spoke in Buffalo the Sundays of January. On Sunday, the 19th, I stated publicly, in McArthur Hall, that on New Year's eve, I bid good-by to Dr. Hallock, in New York City, saying to him, "Doctor, I bid you good-by, and believe that before the year 1879 is out, that you or I, or both of us, will enter spirit-life."

"Think you so?" said the Doctor.

"Yes."

"Well, call on me if you go first," said he.

"I will," I replied.

"You do likewise," said he.

"Agreed," I responded.

To-day, 3 P. M., Sunday, January 19th, 1879, Dr. Hallock is here on the platform, and is a spiritual being. He does not tell me when he left the form.

On the evening of the 19th I called on George Montague and wife, at 11 o'clock, P. M., they sleeping in the room next to me, saying, "It is true that Dr. Hallock, of New York, is here, saying, 'Well, Wilson, it is finished, and I am a spirit and yet a man. I left the earth-body at about 7 o'clock on the forenoon of the 18th, and all is well.'"

On Monday night, the 20th, he was with me again at 124 West Eagle street, and I again stated, "The Doctor is now in Spirit-life, and is here to-night." George Montague lives at 68 West Chippewa street, Buffalo, N. Y. I have one hundred witnesses of this test. On Tuesday I received confirmation of the statement in writing from New York. New York papers published his death on Monday, the 20th, reaching Buffalo on Tuesday, A. M., the 21st.

My book, the Truths of Spiritualism, contains many statements and tests equally as wonderful. Please buy it, reader. Price, $2, including a fine photo of the seer; postage paid.

E. V. WILSON.

Geo. P. Rowell & Co., in the *American Newspaper Directory* for July, show that the whole number of newspapers in the United States has increased since January of the current year from 8,703 to 9,118. New papers abound in the Territories. Suspensions have been fewer than in any corresponding period for several years.

Among other articles found upon the Prince Imperial's neck was a so-called piece of the Cross of Christ, which had been in the possession of Charlemagne. Since Charlemagne's time it has been the property of several Royal personages in France, and finally passed into the hands of the Bonaparte family, where it is likely to remain as long as the family lasts.

BEATTY'S MID-SUMMER HOLIDAY OFFER.

A $370 13-Stop Parlor Organ for only $96.25.

ONLY $96 25cts Warranted 6 Years



Great reduction from former Prices for the Summer months 1879. In order to introduce a New Style Cabinet Organ, I will sell the following elaborate highly finished New Style Cabinet or Parlor Organ during the Mid-Summer Holiday Months, for only $96.25 my very lowest former price for this beautiful Instrument has been during the past winter [illegible], but in order to have it more widely known, I offer it at the above remarkably low price. Order at once! My chief object in making this immense reduction this Summer, being to push my sales up to a point beyond all former comparison.

Description of this beautiful Instrument as follows:

BEATTY ORGAN Grand Upright Cabinet Organ. Style 1080. Height, 73 in.; Depth, 24 in.; Length, 50 in. [illegible]

My Price during the Mid-summer Months, only $96.25

Please order the Instrument at once, and pay for it only after you have fully tested it at your own home. [illegible]

NEW PIANOS [illegible] and upwards. BEWARE OF IMITATIONS!

Having recently been ELECTED MAYOR of my City, and intrusted with its BONDS [illegible]

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Address all orders to DANIEL F. BEATTY, Washington, New Jersey.

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Far superior to common porous plasters, liniments, the so-called electrical appliances, &c. It is the best known remedy for **Lame and Weak Back**, Rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster and see that you get nothing else. Sold by all Druggists. Price 25 cts.

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Parsons' Purgative Pills make New, Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Bangor, Me. 26 20 28 19

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Twenty-first Annual Session begins September 30th. Graded Course of Instruction. Physiological Laboratory established. Anatomical Material actually abundant. Seats numbered, and secured in order of application. Professors' fees, $75. Practitioners' course through April; fee, $30. For announcement or particulars, address

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"Chicago, Clinton, Dubuque & La Crosse Line,"
"Chicago, Freeport & Dubuque Line,"
"Chicago, La Crosse, Winona & Minnesota Line,"
"Chicago, St. Paul & Minneapolis Line,"
"Chicago, Milwaukee & Lake Superior Line,"
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RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	†7:00 a m
9:15 p m†	Sioux City and Yankton Express	†6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	†7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

Leave.		Arrive.
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
		*7:00 p m
6:15 p m*	Junction Passenger	*8:15 a m

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
8:00 a m*	Milwaukee Fast Mail	*4:00 p m
9:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m†	Winnetka Passenger (daily)	†3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	7:20 p m
4:10 p m*	Kenosha Passenger	*9:00 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:55 a m
11:00 p m*	Highland Park Passenger	*10:00 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
9:30 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:25 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:40 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m‡	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m‡	LaCrosse Express	‡7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m‡	Winona and New Ulm	‡7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
7:50 a m	Davenport Express	7:05 p m
10:30 a m	Omaha Express	3:40 p m
10:30 a m	Leavenworth and Atchison Express	3:40 p m
5:00 p m	Peru Accommodation	10:30 a m
10:00 p m	Night Express	6:20 a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6:55 a m	Accommodation	6:40 a m
8:40 a m	Accommodation	7:45 a m
12:30 p m	Accommodation	9:10 a m
4:15 p m	Accommodation	1:30 p m
6:15 p m	Accommodation	4:40 p m
7:10 p m	Accommodation	6:30 p m
11:30 p m*	Accommodation	*11:00 p m
1:15 p m†	Accommodation	†10:05 a m

*Saturdays and Thursdays only.
†Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Randolph street.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:05 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:55 p m
9:00 a m*	Mobile and New Orleans Express	*7:55 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:00 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:00 a m
9:00 p m*	Chicago and Paducah R. R. Express	3:05 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:05 p m
5:00 p m*	Joliet and Dwight Accommodation	9:10 a m

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EXPLANATIONS OF REFERENCES.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. ‖Except Saturdays and Sundays. ¶Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.

THE Truths of Spiritualism.

Immortality Proved Beyond a Doubt, by Living Witnesses.

BY E. V. WILSON, THE SEER.

Compiled from twenty five years' experience of what he saw and heard.

PREFACE.

DEAR READER.—We present you this volume of facts—tests from the spirit-life, given in every part of our country and approved by those to whom they were given. They are but a few, selected from many thousands we have registered in our diary. The dialogues and discussions occurred just as they are related. We give you facts just as they occurred, and you can prove their correctness by writing to any of the places we refer to. One thing the reader can rely on and that is, the facts speak for themselves. We are continually giving tests of spirit presence wherever we go. E. V. W.

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VOL. XXVI. {JNO. C. BUNDY, Editor.} CHICAGO, AUGUST 9, 1879. {$2.50 IN ADVANCE. Single Copies Five Cents.} NO. 23

The Preternatural in the Present Day.

[From the University Magazine, London.]

After all the efforts of Materialism to crush the human imagination, after all the efforts of science to destroy the superstition and credulity which it abhors, the preternatural is not dead. We find, when we look for it, that it still lives in our midst, strong and hearty. It seems to require no priesthood to nourish it, no oracles to give it dignity; no people more credulous and childish than average humanity upon whom to exercise its sway. Here in our cosmopolitan and most modern London, where science and materialism find their headquarters, the preternatural ensconces itself and makes itself quite at home. It enters into the lives of highly cultivated persons, who belong to the most fashionable society of what we are pleased to consider the most intelligent nation in the world. This is a state of things which seems, when seriously examined, very extraordinary, and worthy of attention.

The preternatural has a strange tendency to overwhelm and swallow up individuals of certain constitutions, so that they become the servants, as it were, of their own visions. Call these visions hallucinations, phantasies, or spiritually and substantially objective realities, the fact remains that the seer cannot escape from them. He meets them at every turn. He cannot shake hands with a stranger without catching a glimpse of that person's secret life, or being touched by a shadowy forboding of his future. He cannot enter a house but he sees the shapes which haunt it; "ghosts" which are supposed to have been long since "laid on the shelf" as exploded delusions. But they walk, still, for the visionary, and he cannot escape from them. They confuse his brain and weary his mind, until he becomes their messenger to the real world. He is oppressed by the stifled cries of the very stones beneath his feet, which demand that their voices shall be heard, and that the hidden histories of which they alone are cognizant, shall be given to the world. He is tormented by a whirl of strange forces which come upon him from every quarter, and demand to be attended to. He fears to lose his own life, to part with that dearest possession, his own individuality; for a thousand times a day his sympathies are called out by the intense realization of other lives, the sorrows of which are told to him without voice or moving lips; he is torn by entering into the loves or hates of those around him without any desire on his own part to do so. Every person—and even everything with which he comes in contact affects him by its internal life; and at last he succumbs to this, and yields himself up. He becomes the link or messenger between the preternatural and the natural. In India he is called the astrologer, the soothsayer, the seer, and is recognized at the present moment by the Imperial Government. The ancient Greeks had the seeress whom they called the Pythoness or priestess of the oracle. Among the North American Indians there is the medicine man. The Romans had the Augurs and the Sibyls. In London we have the "professional clairvoyant," who is recognized, if not by the government, yet by statesmen who compose it, and by many a member of that inner government of fashion which has its own laws.

Who countenances professional clairvoyants? That is a wide question, for the preternatural has charms for all classes; and while a great many people who yield to that charm are in society, a great many who also yield to it, are "not in society." The question of who countenances *fashionable* clairvoyants may be answered in a very simple manner, by taking down a certain red book from the library shelves. In Debrett or any other peerage may be found the names and addresses of a large number. Some of the patrons of the mysteries are so very eminent that an address is unnecessary—we all know where they live when once their names are mentioned.

In India judicial astrology is regarded as *the* occult science, although the whole system of divination is based upon an astronomy which is utterly false. It is curious to observe how the gift or quality which we call clairvoyance is cloaked with them under the guise of this altogether absurd system. They believe that the earth is fixed, and that it rests upon the head of a serpent, the tail of the serpent being supported by the back of a tortoise. The system which supports their art or science, may be studied by any one, but the Brahmins have appropriated the practice to themselves, and the laws of caste prevent those of an inferior class from prying into its mysteries. The Brahmins, therefore, retain the science, and they with their entire system are subsidized by the government. All devout Indians of whatever sect, visit an astrologer at birth of a child to have the infant's horoscope cast. Thus we find *something* which seems pure superstition, and which is founded upon a totally fallacious system, accepted as a legitimate and infallible guide or oracle by a whole nation. What is this *something?* It appears very similar to the second-sight of Scotland, the clairvoyance of America and England. The form of inquiry is simple in the extreme. The astrologer receives from the parent, or the inquirer, whoever he may be, the date of the birth, and not only the day of the month, but the hour of the day; and sometimes he will be particular to the very moment in which the infant came into the world. The reason of such exactness, where it may be necessary, he explains in this wise: All persons are influenced during life by the planet which at the time of their birth was in the ascendant. Should the birth occur when one planet was at the point of extinction, and another about to rise, the inaccuracy of a minute might, so says the astrologer, result in his assigning to the subject of inquiry the influence of the wrong planet.

The appearance of the planet, when in conjunction with other planets, and under the action of the sun, indicates the incidents of life. The wording of the horoscope is metaphorical, and frequently full of ambiguity. Where the astrologer sees in the form of the planet an event of the precise nature of which he is uncertain, he has recourse to pictorial illustration, and will draw a small symbolical image on the margin of his manuscript, and often it is only after long years that the meaning of the figure is suddenly discovered. A friend of the writer's whose horoscope was cast by a Brahmin astrologer, verified an ambiguous illustration of this kind in a remarkable and interesting manner. On the marginal border of the paper was drawn the figure of a horse running away at full gallop, with the rider thrown and lying on his back. In after years on referring in curiosity to the document, he remembered the loss of a valuable appointment on the very day on which the horseman was depicted as flung from his saddle. The same horoscope contained a second image which in course of time was interpreted with singular fidelity. A man lay prostrate on the ground, his chest under the foot of a woman who stood above him. The date affixed to the picture was that which saw the subject married just fifteen years afterwards.

Anecdotes abound of ludicrous and unforeseen realizations of the astrologer's predictions. A child was taken to a celebrated diviner that he might unroll the map of its future. Amongst the events foretold was the death of the father on a certain day. The predicted hour drew near, and the father of the child in some trepidation determined not to budge from home, hoping to find safety within his own doors. The day and hour arrived on which, according to the prophecy of the astrologer, he should deliver up the ghost; but the succeeding day found him still in possession of his body. Resolved to give the astrologer a chance, he waited a few days, and then in a state of half vexation, half triumph, presented himself at the house of the diviner, and taxed him with the fact of his existence at a time when, according to the stars, he ought to have been in his grave.

The astrologer, unmoved, replied:

"It is not I who tell you this; it is the figures; the figures cannot lie."

"But I am here."

"I see you are."

"You said I should be dead."

"Well, but do you tell me that no one died in your house on that day?"

"Oh, yes; a servant fell into the well."

"Very good; go home; that was the father of the child."

The man returned home in a frame of mind which may be better imagined than described, and at once sending for his wife, demanded of her, "Who is the father of your boy?" The wife, who had obtained an inkling of her husband's visit to the astrologer, confessed her infidelity.

The gifts of soothsaying, divining and seeing belong in various degrees to many classes of natives. The seer holds a recognized, but an inferior position, and is consulted in regard to small matters just beyond the ken of ordinary mortals. Some have a reputation for the discovery of theft. A gentleman lost a valuable silver jug, and, after a fruitless search among his servants, he, the master, was persuaded at the instigation of his personal attendant to visit the seer, "who would tell master quickly who stole the jug." The seer, an old, ugly man sitting on a mat, jumped up on the appearance of his visitor, exclaiming, "Oh, sir, you are here. I know what you are here for; you come about the jug. Well, I see it—I see the man who took it. Oh, the bad man to take it from you who was so kind to him; he is hiding it; he has a little lamp in his hand; he is all marked with small-pox." Returning home, the master summoned before him the culprit with pock-marked face, who, on being charged with the theft, denied it stoutly. Threatened with a whipping, he still stood by his lie, until a fellow servant whispered him in the ear that "Master had been to the seer." At the first mention of the seer the thief grew pale, whimpered and brought out the jug.

The seer seems to have the power of giving sight to those who come to inquire of him. An ayah visited a seer to ask concerning her mistress, who was in an unhappy state. The man presented her with a betel nut prepared as an eatable, which is the polite refreshment offered to visitors, and corresponds to our sherry and biscuits. Refusing the nut, the woman said, "I do not want to eat, I wish to inquire."

"I know what you wish; you will see it in the nut," he answered.

The ayah took the nut, and, looking into it closely, began to see the whole matter upon which she had come.

The horoscope varies according to the fee of the inquirer. A poor man can have the main outlines of his life described for a few coins; a rich man will be informed as to every month from the beginning to the end of his existence. The horoscope is written in red and black ink, on ordinary paper prepared in arsenic, and glazed over.

The predictions of our professional clairvoyants have hardly arrived at so exact state as to be meted out according to the size of the fee. Yet if we look about in London society, picking up an anecdote here and there, we shall probably find that India cannot outdo our practical country even in that element of the marvelous which is so often supposed to belong to the old nations who have not been cultivated up to the gospel of materialism. Here is a ghost story which has a delightfully old world air about it, and yet it concerned a lady living in Belgravia. She dreamed a very wonderful dream, in which she heard a voice say, "Go to Fletcher." She could not understand this, as she knew no one called Fletcher; and she related her dream and spoke of her perplexity about it to several persons, until at last a friend to whom she was telling the story, said, "There is some one called Fletcher who is a seer, or clairvoyant." She then went to call upon this clairvoyant, and made an appointment for him to come to her house.

Mr. Fletcher went accordingly, and was admitted to the house by a strange-looking servant, who eyed him in a very puzzled manner. He was shown into the dining-room, which was dimly lighted, and, as he went in, he noticed that an old gentleman, was sitting in the room at a writing-desk busy with some papers; he was dressed as a clergyman. Mr. Fletcher excused himself, apologizing for interrupting the clergyman, who, however, paid no attention whatever, but continued to write. After Mr. Fletcher had waited some time, silently observing the old clergyman, the lady of the house, whom we call Madame Z——, came in. The clergyman retained his seat, taking no notice of her entrance. Mr. Fletcher, while speaking to her, looked round, and was startled to see that the clergyman had changed his dress, and wore the uniform of a chaplain. This so astonished him that he quite forgot the lady's presence and the words he was in the act of speaking to her; he stood stupidly gazing at the clergyman, until she said, "What are you looking at?"

He at first did not answer her, feeling ashamed of staring in such a way at the clergyman, who remained quietly seated at his desk. But as he continued to look at him, and grew very pale, Madame Z—— again asked, "What do you see?"

He replied, "I am only looking at that gentleman who sits at the desk writing." As he replied to her, he noticed that Madame Z—— changed color, and began to tremble very much.

All she said was, "You are mistaken. There is no one sitting there."

But looking around again at the clergyman, he replied, "Oh, yes, there is; he has been sitting there ever since I came in, but he *must* have left the room for a moment, as he has changed his clothes."

Madame Z. answered emphatically, "There *is no one* sitting there," and to prove her words correct she went to the chair by the desk and lifted it up, showing positively that it was empty. She was extremely agitated, and as she put down the chair she exclaimed, "Then you have *really* seen him." It was evident that she understood who was referred to. "I think we will go upstairs," she then said, and moved to leave the room, but the clergyman at once stepped before her and led the way out of the door. Mr. Fletcher seeing him so plainly, followed him, and Madame Z. kept close behind. The clergyman went before them up the stairs and stopped at the back drawing-room door. Mr. Fletcher followed the apparition, and when it paused at this door, opened it. Madame Z., strangely enough as it would seem under ordinary circumstances, followed Mr. Fletcher while he led the way in her own house—a house too, which he had never been in before. In this way they entered the drawing-room, which was dimly lit. Madame Z. all the time was trembling violently, and much agitated. They sat down by a small table, but the apparition had gone to the other end of the room, and was still standing there. He motioned to Mr. Fletcher to come over to a table by which he stood, showing by this action that he could see him. Mr. Fletcher said to Madame Z., "May I go to him?" and went across the room. The spirit made a gesture as though he wished a large album which lay on the table opened. Mr. Fletcher obeyed him, and turned over the leaves and finally stopped at one picture, to which the spirit pointed. Mr. Fletcher said to Madame Z., "Please come to me, he has pointed to a picture and you may recognize what it means."

She hesitatingly complied, looking furtively at the corner in which the uncanny presence was, and as she looked down the page of the album, exclaimed, "Why that is the picture of my dear father, whose spirit you have seen!"

Mr. Fletcher said, "But it doesn't look much like the spirit."

She answered, "Possibly not, he did not look much like it when he died. This picture was made many years ago, and he changed greatly before his death."

The apparition then vanished, and Mr. Fletcher sitting down by the table, passed into a condition of *extasis* or trance. While in this state he spoke these words to Madame Z., "I cannot rest in peace, because my body is not placed in the ground. I wish to absolve you from the promise that you made, and to ask you to carry forward my wishes about the mausoleum, and when this is done I shall be at peace. I shall no more then walk the house, but now I am tied to it, and must remain here until my body is removed and properly buried. I do not wish to disturb you, but I cannot help it, as I am chained to the house;" to this some words of comfort and kindness were added, which, however, only added to the agitation of Madame Z.; and when Mr. Fletcher awakened from the abnormal sleep into which he had fallen, he found Madame Z. greatly excited. Her excitement communicated itself to him when she began to make this extraordinary explanation of the affair.

"No one knows but myself," she said, "the fact that the body of my father has not been buried. It has been embalmed according to his wish, and it is now standing in this house in a metallic case."

Madame Z—, went on to tell her visitor the troubles which this arrangement had brought upon her. Her house had been so disturbed by the apparition of her father, that she was unable to get any servant to remain with her in the house at night. Being deserted in this way, as soon as it was dark, by the four or five servants whom she kept, she never received visitors in the evening, which explained the curious look of the servant who admitted Mr. Fletcher. None of the servants would remain to serve the supper on the night of this extraordinary visit, and Madame and her visitor were compelled to wait upon themselves. Even her lady's maid left the house at night, and returned in the early morning, when the daylight gave her courage to wait upon her mistress.

From this eventful night the hauntings began to diminish, and gradually have ceased altogether. But even now, though the house has recently been entirely renovated, none of the servants can be persuaded to live there.

There are a number of anecdotes extant in private circles, which illustrate various phases of what is called clairvoyance, and as many of these are of quite recent occurrence, and the persons concerned are so well known, and above suspicion as regards both sanity and status, the stories gain a special interest. At a certain supper party, Colonel C. H. who was an entire stranger to the Mr. Fletcher already mentioned, handed him a ring to look at. The visionary had scarcely taken it into his hand, before he exclaimed:

"This ring has nothing to do with you. I can see that it was given to you by some one else, with whom it had no personal connection. Now I see myself quite suddenly taken from this place. I have quite lost sight of the people and the surroundings, which a moment since I was in the midst of. I find that I am standing before a crowd of people whose eyes are all fixed upon me. There are several persons who stand quite near to me. I feel under the strain of great excitement, as if I was playing a tragedy, and was lost in the part."

Colonel C. H. surprised everyone present by saying—

"You are quite right. This ring belonged to Edmond Kean, the actor, and it was left to me by my father."

But a still more puzzling and less explicable instance of this kind of vision occurred, when a certain Major C. presented himself, as he says, as a complete stranger to Mr. Fletcher, who, bye-the-bye, has the largest professional clairvoyant practice in London. On this occasion he was in a state of trance, with eyes fast closed by the abnormal sleep. Major C— put into his hand a small envelope, without any request or explanation. The clairvoyant at once said—

"I am taken into a military hospital where I see you lying, and in great suffering. There is a lady attending upon you who loves you very much."

"But there were no lady nurses in the hospitals," said Major C—.

"I don't know how that is," replied the clairvoyant, "I see a lady attending upon you."

"Well you are right," said Major C—, "a lady did come to nurse me."

"Now," exclaimed the clairvoyant, "I can see a battle, it is being fought upon the side of a hill." He went on to describe the scene of the battle minutely, until at last he exclaimed, "Now, I see you fall—you are wounded—oh, there is something else which belongs to this envelope which you put into my hand. There is something else, and you have it in your pocket. Give it to me."

Major C— obeyed this peremptory demand, and took from his pocket a golden acorn which he handed to the clairvoyant, who said, "Yes, this acorn was the cause of your trouble, and it is connected with the contents of the envelope."

"Do you think the acorn contained poison, then?" asked Major C—.

"You might call it cold poison, perhaps," said the clairvoyant, a reply which amused Major C—, who on Mr. Fletcher now becoming aroused from the trance condition, showed him that this golden acorn contained a bullet. He had been wounded by it in the battle of Alma, and when it was extracted from his side, it was found that it had taken with it a piece of cloth. That piece of cloth was in the envelope, and this having been placed first in his hand, probably explains the vision of the hospital appearing before that of the battle scene.

This is an instance of looking back into the past; let us now see whether the Brahmins have the sole possession of that most fascinating power, prediction. Most people want to know their future and most people would hesitate in the inquiry, thinking that it might be hardly right to find out their coming fate, even if it were possible. There is something of the naughty-but-so-nice element in taking forbidden peeps into the folded scroll of the coming years.

A certain Dr. M— being in great distress, went to ask concerning his future.

The clairvoyant's answer was this: "I see no light upon your life until the first of next year, and then I see that a small legacy is left you, and directly following that you obtain an appointment, which, although you will accept it, you will not keep, as it will be most disagreeable to you. Then there is another break, and after that an appointment of great importance comes to you, which you will retain for life. The legacy is not from anyone that you know."

On taking up the *Times* near the end of the year, Dr. M— saw an advertisement of the next of kin of his name. He at once remembered the prophecy, and applied to the proper quarters. His claim was proved, and a small legacy was received by him. It came from a distant branch of the family. In the office at the time he was receiving this legacy, two gentlemen were talking; one of them was saying that he desired to obtain a consulting physician for his establishment in Ireland. Dr. M— overhearing the conversation, introduced himself, presented his credentials and references, and in less than a week's time had obtained the position, where he remained for a short time; but, finding the place disagreeable and unfitted for a permanent residence, he soon left it. Then for a while he remained without occupation, and at last wrote to his clairvoyant asking him for another prediction. The reply was simply a repetition of the end of the former prediction. Since then Dr. M— has entered upon another appointment, which he still holds; and it naturally remains to be seen whether the prophecy is to be entirely fulfilled by his remaining in it to the end of his life.

A very recent incident may serve to suggest to those who have not regarded the matter in this light to what immediate uses these strange powers might be put. The above-named seer, on a recent occasion, was thrown into a mesmeric sleep, when with some persons who were deeply interested in the fate of Colonel Pearson and of members of their own family who were with him in Zululand. The operator therefore asked the clairvoyant,

"Can you travel for me?"

"Yes."

"Then will you go to Colonel Pearson. Do you see him?"

"Yes."

"Oh, yes," was the reply, listened to by those around with an anxiety which it is easy to understand. "They are all alive and safe."

"How long have they been relieved?"

"Only a short time. The news is on the way. It is all right."

The news of Colonel Pearson's relief, which only took place on the day before this vision, was duly received through the orthodox channels.

The clairvoyant sees the past and the future of the person whose atmosphere he touches, with more or less distinctness. Some instances of this faculty are very curious. The late Duke of N—— went to the noted clairvoyant to inquire into his future. The clairvoyant fully described the duke's past life, and then said, "I see nothing in the future for you; your future is a complete blank; it is a page upon which no word is written." On two occasions these words were repeated to him, and the whole thing was looked upon by the Duke of N—— and his friends, among whom he talked a great deal about it, as a failure. But his sudden death in less than three weeks afterwards perhaps explains the vision.

This power of seeing into the past history of persons with whom the clairvoyant comes in contact often produces a decidedly uneasy feeling. Some people are afflicted with a positive horror at the idea that the deeds of a life cannot be hidden in absolute secrecy. This description of seership gave rise to an amusing incident recently, which reminds one of a romance by N. P. Willis, and seems more in place in a sensation novel than as an actual incident at a London dinner table. One of the London beauties, magnificent creature, tall and fair, was present at a great dinner given at one of the embassies. A celebrated American, who sat at the other side of the table, leaned across during the dinner and said to her,

"Do you know *Mr. Fletcher?*"

The lady's "heart came to her mouth," as she expressed it in relating the story, "for there was my husband only two seats away from me, who would have strangled me on the spot if he thought I knew Mr. Fletcher."

She recovered herself as best she might, and replied demurely enough, "I believe there is such a person in London."

"What do you know about him?" asked the American.

"What do you know?" replied the lady, who had by this time got over her alarm, for she found that her husband was paying no attention to the conversation.

"A great deal more than you do," answered the American to her retort. "By the way, he is very wonderful, isn't he?" he added.

"He is," said the lady. "Yes, he is the most wonderful person now in London in his own particular line."

"And that," said the American, with a covert sneer, "is an extraordinary knowledge of your private life, isn't it? Well, I can tell you why he left New York. He had so many people at work for him that he was able to find out everything which

Continued on Eighth Page.

Communication from Henry Kiddle.

To the Editor of the Religio-Philosophical Journal:

The constant effort made by you, in the columns of your paper, to disparage me, and the book of "Spiritual Communications" recently published by me, calls for a reply in vindication of the truth, as well as of the sacred cause of Spirit Communion. A reply to your *assertions*, however, is not without difficulty. Had you ventured to review the book which you so arbitrarily condemn, I should have found it comparatively easy to correct misconceptions or misstatements; but this I do not think you have done. You appear to be dissatisfied with some of the communications, because they contradict some of your preconceived opinions; and hence you arbitrarily pronounce the whole book the record of a delusion, "a mistake," or a fraud,—on the legal maxim, I suppose, "*Falsus in uno, falsus in omnibus.*" I was particular to state in the *introduction* of my book, that I "did not wish to be understood as affirming positively that every statement made in these communications is infallibly true." I did, however, give my reasons for believing in their *spiritual origin*, and their *general authenticity*; but these reasons you have thought fit to ignore.

If I understand your position, it is, that the communications are only emanations from the medium's own mind—the result of what you call *automatic writing* (whatever that may be); or, if of spirit origin, they are the offspring of deceiving spirits. Indeed these are only positions that have been assumed by any of the assailants of my book; and both of them were anticipated by me, and disposed of in the book itself. On pages 29 and 30, I have presented *six* reasons for believing that the communications do not proceed from, and are not dictated by, the medium's own mind, but that "there is an intelligence manifesting itself different and apart from that of the person writing." These have been entirely ignored by you in your strictures. If I were to sum up *all* the incidental tests and evidences presented during the whole experience, they would probably be not six but sixty; as, indeed, the most conclusive proof cannot be put on paper. A. J. Davis says (*Spirit Mysteries*): "The best and most unequivocal demonstrations of spiritual communication are private, and of too delicate a character to admit of publication. They cannot be made to appear in words as truly as in deeds." Every hypothesis I could possibly invent in opposition to the spiritualistic theory, and that after more than five years' reading of Davis, Sargent, Rivail, Edmonds, Hare, Crookes, Wallace, Owen, Howitt, &c., &c., was assumed by me, and dismissed after careful consideration, and the observation of the writing of at least five hundred communications under various conditions, and by different mediums (but chiefly those of my own family, whose minds I understood.) Nor did I rest satisfied with this; for I was not willing to sacrifice a reputation, I have been forty years building up, to anything less than the truth. I obtained what I ever regarded as a most convincing and marvelous confirmation from probably the best "test medium" in the world (Mr. Foster.) Many of the spirit intelligences referred to in my book (all that were invoked) appeared before the medium's clairvoyant vision, and were minutely and accurately described by him, some spontaneously announcing orally through him that they had written communications to me which they desired to be published; and this although I had never seen the medium previously, and also in the presence of a competent witness. (The particulars of this wonderful séance will be published hereafter.)

Moreover, after the book was published, it was with some degree of minuteness reviewed by the inspirational medium, Mr. Colville, who ably refuted, *as from the spirits themselves*, the shallow objections made to the book, and vindicated the authenticity of the communications, as the genuine utterances of those from whom they purport to come.

In regard to the statement that they came from deceiving spirits, or "personating spirits," I have only to repeat the reasoning given on page 65 of the book, and the words of the preface: "If any one after reading them (the messages) can believe they are given to deceive, his mind must be far, far astray from the "pilgrim's progress from this world to that which is to come." To be sure the sage and veteran Davis, says: "Even if we suppose all the messages to be genuine there is little value in them." Why, O heavenly teacher? Because they are not of practical every-day use." "I know," says the author of *Arbula*, the *Divine Guest*, "a merchant on the Long Wharf, Boston, who, *finds a guide to his business affairs each day by consulting spirit friends and associates.*" Is it to this "tame and impotent conclusion," O gifted seer, that a life study of Spiritualism has brought you? If some of the communicants in my book had only pointed out an unknown *El Dorado*, oh! how heavenly the messages would have been!

But it seems that it is their *Christian* character that condemns these messages as false and deceptive. From this amazing judgment I appeal to such noble representatives of Spiritualism as Dr. Peebles, Dr. Buchanan, and many others, from some of whom I have received most congratulatory and encouraging letters in regard to this very phase of the subject; and I emphatically say, that if to become a Spiritualist I must cease to be a Christian, I shall never enter the ranks of what some call the New Dispensation. This grand Spiritualistic movement, is indeed, a New Dispensation; but not in that sense. Robert Dale Owen said: "Spiritualism and Christianity are *identical* in essence," also, "Spiritualism is the complement of Christianity; spiritual phenomena are the witnesses of Christianity. *All thoughtful believers* in the epiphanies of Spiritualism will be Christians." Dr. Buchanan says: "The religion of Jesus Christ is that which He in heaven approves, which corresponds with the religion of science and the religion of God, being in fact the religion of God developed in him."

"In the preface of my book, anticipating this cavil, I quoted the memorable words of Dr. A. B. Child, whom all Spiritualists must revere: "Spiritualism will make a new edition of the great volume of Christianity, with additional notes and explanations that shall make the soul's immortality a tangible reality, and will unfold anew the teachings of Jesus, to those who seek for it in true Godliness, in the spirit of truth, and in purity of heart."

In opposition to all this, the editor of a journal which represents Spiritualism (*Mind and Matter*) accuses me of an *attempt* to "Christianize Spiritualism," on the supposition that I have made a "discovery," forsooth! that "Modern Spiritualism and Christian Spiritualism, or Christianity, are one and the same thing." Well, I believe that, long before my book was thought of, a Spiritualist not unknown to fame, one Dr. Crowell, wrote a book entitled "Identity of Primitive Christianity and Modern Spiritualism;" and Dr. Peebles has issued an able tract under the caption of "Christ the Corner-Stone of Spiritualism." What becomes of my *soi-disant* "discovery" after that?

As to the imputation of "deceiving spirits," there is no space in the present article to consider that subject fully. It is complicated; but I think, if Spiritualism is worth anything at all—if it is not an abominable delusion and a snare, the principles by which we may be guided in the discussion of this matter are as simple as the divine laws usually are. Let me however suggest that we do not, physically or spiritually, live in a state of moral chaos, without law or order. God, the Infinite, the Almighty reigns, and has given us a standard of goodness, truth, and purity; and we cannot go astray if we scrupulously adhere to it.

Very truly yours,
HENRY KIDDLE.

"THE PROPRIETIES OF DISCUSSION."

A Reply to Dr. J. R. Buchanan.

BY WILLIAM EMMETTE COLEMAN.

The letter of a "Leading Medium," in approval of my reply to a "Prominent Spiritualist," was a fitting antidote to the unjust strictures upon myself and writings, by Dr. J. R. Buchanan, in the same JOURNAL. Some additional remarks, however, in correction of Dr. B.'s aspersions are, in justice, demanded. Other prominent Spiritualists seem to have formed quite a different estimate of my critical conclusions from the one entertained by Prof. B. My "Leading Medium" correspondent avers that they were "to the point," "just what I ought to have said," that I "called things by their right names," etc.; while the following expressions of approval and encouragement, all received by me from leading Spiritualists, each one of whom has done, probably, as much to advance Spiritual truth as my critic, indicates that the thinkers and workers in Spiritualism are far from being unanimously in sympathy with Dr. B.'s unkind expressions towards myself:

(1.) "You are doing good service to the cause of Spiritualism. Just what was needed. It is time the chaff was blown away;" (2.) "You are doing strong work! Dr. J. R. B. needs to be weighed in the scales of his own make; he will be 'found wanting' nothing more from your hands. Let the cleaning-house proceed;" (3.) "Let me thank you for your recent communications. Good angels in and out of the form bless you!" (4.) "There are some noble souls here and there on this 7th rate planet, and you are showing yourself to be one of them;" (5.) "I know that you are inspired by the angel-world in the good work you are doing;" (6.) "I know of no one doing as much needed work in the spiritualistic ranks as yourself, and you need not be troubled about the criticisms that are offered, as I judge you are not;" (7.) "You are letting daylight into d-b-l-c-l Spiritualism; and here is hoping your pen won't be idle a single day in this much needed reformation;" (8.) "I believe that 'the gods' inspire you in your work;" (9.) "You are doing a most excellent work in exposing the rubbishly character of a great deal of trash that has been passing for angelic truth;" (10.) "We have been cursed by some of the greatest scalawags that ever lived, but you are making it hot for some of them, and I am heartily glad."

Dr. Buchanan takes exception to my vituperative and intemperate language. I believe a similar charge was preferred against a certain Spiritualist named Wm. Lloyd Garrison, who, out of a heart filled with philanthropy and a love of exact justice to all, scrupled not, at all times, to denounce, in language much exceeding in violence and invective aught I have ever said, the wrongs of African slavery. From no lack of charity did the intrepid moralist hurl his anathemas against crime and villainy; but from the supreme love of truth, right, justice and from the all-comprehensive benevolence, that sat enthroned in his ever-active brain, originated his burning, fiery words of scathing sarcasm and fierce invective. And yet Garrison was a mild and gentle non-resistant, a lover of peace, harmony, brotherhood; one whom the world now delights to honor. To those who take exception to my seeming harshness of criticism towards vicious theories and immoral practices, I can reply, in the words of Garrison, when written to in reference to his severity of language: "I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice." Without intending to institute a parallel between Mr. Garrison and myself, intellectually or morally, or between the anti-slavery reform and the reform of abuses in Spiritualism, still the same spirit that animated the great and good Garrison may, in a smaller degree, be exemplified in the Spiritual reformers of our day, zealous for the correction of the lesser evils cropping out in present-day Spiritualism. Among other great moral reformers who vigorously attacked crying evils in church and state, "calling things by their right names," the names of Jesus, Luther, John Quincy Adams, Henry C. Wright, etc., present themselves. Nevertheless, as previously stated, a modification in my critical tone has been determined upon; and, despite his presumably humerous anecdotal sneer in connection therewith, even Dr. B. in time may have to acknowledge its actualization. Speaking of Garrison, it is well known, that, while he was zealously fighting his way against his myriad opponents, the easy-going eulogists of "peace" and "harmony," the Buchanans of his day, were shocked at his bold, merciless onslaught upon injustice and oppression. Like Dr. B. now addresses me, so did these indifferents, these do-nothings, address him. His course, in their opinion, "however earnest and honest, was still somewhat puerile—deficient alike in patience, calmness, courtesy, and comprehensiveness of thought." The puerility, however, both in his day and ours, rests not with the earnest, honest advocates of unpopular reform, but with their critics and opponents.

For Prof. Buchanan to criticise me for vituperative and intemperate language, is a notable instance of "the pot calling the kettle black." As a controversialist and partisan, Dr. B., for at least thirty years, to my knowledge, has been an undoubted master in the use of vituperation, invective, and intemperance in language. His criticisms of opponents, in his *Journal of Man*, thirty years ago, were unsparing in their severity; while his attack upon A. J. Davis and his writings therein were not only bitter but in some instances extremely unjust. Dr. B. asserted that "Nature's Divine Revelations" and Davis' early writings were deficient in any exemplification of the principle of justice, any comprehension of, or appeal to, the principles outflowing from the faculty of conscientiousness; a statement untrue, self-evidently so, to every reader of Davis' works, and one which every lover of truth and justice will characterize as "somewhat puerile," while Dr. B.'s controversial writings in general attest that he is "deficient in patience, calmness, courtesy, and comprehensiveness of thought." A year or two ago Dr. B. published, in the *Popular Science Monthly*, a reply to Dr. Carpenter *et al.* upon Spiritualism, which for vituperation, abuse, invective and intemperance of language, outheroded Herod. A scientific treatise in such a periodical, especially upon an unpopular subject like Spiritualism, should have been couched in cool, logical, respectful, unimpassioned language; but as it was its violent tone and character only injured the cause it was presumed to strengthen. For his wealth of adjective and epithet in this essay, the editor, Prof. Youmans, thus rebuked him: "We fear, however, that the critic has forgotten, for once, that denunciatory epithets, however profuse and peppery, are not arguments; incontinence of vituperation is a symptom of weakness." As Dr. B. has been addicted to vituperation and violent language for, probably, more years than I have lived upon this planet, it seems scarcely fitting for him to take me to task for, in a modified manner, "following in the footsteps of my illustrious predecessor."

When Dr. B. predicates of my writing "looseness" of language and expression, he is entirely in error. I always mean just what I say, and my words are well considered, and their full import known. Besides, I am careful to be as accurate as possible in statement, as I wish to say naught but the plain, simple truth, wronging no one; of course, being fallible, errors will sometimes creep in. Looseness of language rather inheres in my critic's words than in mine, as witness all his controversial writings, from his Davis criticisms down to his recent letters in the JOURNAL. In his last objurgatory letter he does not point out any example of my "looseness" of expression, but in a former one in the JOURNAL he attempts to indicate several errors made by me in reference to his psychometric experiments, etc. Every assertion I made, disputed by him, was strictly true, as I shall easily demonstrate at a future time; while in his statements purporting to be corrective of my errors the wildest "looseness" prevailed, making, as he says "confusion worse confounded."

Dr. B. seems to make it a matter of reproach, that I gave up, in my youth, certain erroneous ideas, to accept and welcome new truths, while, on the other hand, in his own case, he says he "certainly never had occasion to give up my [his] faith in anything I [he] had accepted." If this be not a characteristically "loose" expression, if it means anything, it can only mean, either that he is infallible, and therefore everything believed by him must be true, and consequently unchangeable in his mind; or else, that he is so conservatively self-opinionated and dogmatically fossilized in mind that an idea once lodged in his brain can never—not hardly ever, but never—be uprooted or outgrown. In this progressive age, I certainly can see nothing of which to boast in the assertion, that one has never given up faith in a single thing ever accepted by him. Far more philosophic and sensible is the statement of A. J. Davis (whose early writings were such a thorn in Dr. B.'s side, and whose later writings he tells us he has never read), that he would not promise to believe to-morrow just what he did to-day, for he might be wiser to-morrow than he was now.

If I have been so foolish as to renounce belief in certain things found erroneous (Christianity, etc.) and accept other things deemed true (Spiritualism, etc.) I have never been credulous enough to believe that I had held direct personal communion with Jesus Christ, that he was to me a "present living friend, in sympathy with whom, and in accordance with whose wishes, I am proceeding in the establishment of [a] church for the renovation and restoration of his religion;" or that the Virgin (?) Mary and Jesus have been recently materialized; or that Jesus has posed for tin-types and photographs of himself here in America; or that, a few years ago, at a séance in Jerusalem, Jesus, the Twelve Apostles, and Paul met together for the first time on earth since the crucifixion, in order to entrance an American medium in that "Holy City," and thus carry on a conversation with a noted American Spiritualist temporarily therein sojourning. No reference to Dr. B. in the last three sentences, not knowing whether he accepts them as truth or not; though his ready acceptance of all kinds of "loose" and scientifically unattested phenomena, some certainly fraudulent, and a much larger quantity very suspicious in its character, renders it probable that he would have no difficulty in assimilating these Jesusian marvels with his Spiritualo-Christian consciousness.

CRITICAL.

B. F. Underwood Protests Against Some of Dr. Fishbough's Statements.

To the Editor of the Religio-Philosophical Journal:

In the interests of truth and common fairness, I must protest against the leading statements contained in Mr. Fishbough's lecture published in the JOURNAL of last week.

He defines Atheism as a denial or disbelief of "a supreme intelligent moral governor of the universe." To this I do not object. "Infidelity," he says, "is nearly the same as Atheism," although "all Infidels are not Atheists inasmuch as an Infidel while denying the reality of religion and written revelation, may have some vague intellectual conception of God and of his relation to the cosmical, if not directly to the moral universe." This I shall not criticise. "Spiritualism," he says, "is a word expressing a high and holy idea, and must not be prostituted by an application to any groveling materialistic or sensual doctrine." To this I shall offer no objection. "Free-lovelsm is the carnal intercourse of the sexes in disregard of all marriage laws and regulations." On this definition I make no comment. "Materialism, infidelity, recognizing nothing above materiality, or at most nothing above unintelligent laws, of which no voluntative and hence no moral attributes can be predicated; it therefore naturally recognizes nothing above material and carnal attractions in the commerce of the sexes. Amatory proclivities, say they, are established by the laws of nature, and are manifest in unrestrained spontaniety in the animal kingdom beneath us. Why may we, too, not obey the laws of our nature, at least so far as we do not, by transcending the bounds of moderation, bring upon ourselves inconvenient and painful consequences. 'The only criminal concerned in all this,' remarks in substance one of their writers, 'is the law of custom which interferes with the greatest possible amount of gratification.' Hence as a general fact, the history of Atheism, Materialism, Infidelity—as I hesitate not to affirm—has been the history of sensualism and so-called Free-lovelsm, and if there have been exceptions to this rule, as I admit there have been, they have grown out of the restraining influence of a public moral sense inculcated by civil laws and the precepts of the prevailing religions under which these persons were born and brought up."

It is further stated that the "Free-lovelsm of this country, with very slight and unimportant exceptions, is the legitimate outcome, not of Spiritualism as such, but of Atheism, Materialism or other forms of infidelity."

The last two statements I, an "Infidel," an Atheist, a Materialist, declare to be unfair, unjust and untrue. Atheism and Materialism do not encourage Free-lovelsm as above defined; nor do they favor sensualism in any form, by whatever name designated. On what authority does Mr. Fishbough base his statement? Does he find free-loveism or sensualism advocated directly or indirectly in the writings of Humboldt, Fuerbach, Vogt, Heckel, Buechner, Strauss, or Schmitz? In the works of Helvetius, Voltaire, Volney, or Comte? In the works of Hume, Collins, Paine, Huxley, Darwin, Tyndall, Grote, Mill, Spencer, Lawes, George Eliot, Harriet Martineau, Holyoke, or Clifford, or in the works of Kneeland, Hentell, Vale, Ernestine L. Rose, Hittell, Fiske, and Ingersoll?

I have an extensive acquaintance with Atheists and Materialists in every State from Maine to Oregon. I could name them by thousands, but among them all I do not know more than a dozen individuals whom I have ever heard express any sympathy with Free-lovelsm. Marriage is respected, honored and observed among them, so far as I know, almost without exception. According to the theory of Evolution as presented by Spencer, Fiske and Lubbock, and as advocated by Materialists, Atheists and scientific Freethinkers generally, marriage is the highest product of social evolution, and I believe its sacred obligations are observed by them as rigidly as by any class of thinkers that can be named.

I know persons who claim to be Free-lovers, but they are not Materialists or Atheists. They are almost, without exception, Spiritualists. I say this without intimating, however, that there is any necessary connection between Spiritualism and Free-lovelsm. With many who advocate Free-lovelsm, I have reason to believe it is merely an idea, a theory, a hobby, and not a practice. No doubt their lives are purer than many who criticise their theory. There are others with whom it is quite likely a low and sensual life; but such a life has no encouragement in the materialistic philosophy, which teaches that chastity and marital fidelity are among the highest virtues of civilization. This can be clearly shown from the writings of Materialists, and from a consideration of the science of ethics, as taught by Materialism.

The names of certain Free-lovers are given; but none of them are Materialists. Mr. Heywood says that he is not an Infidel, but a Christian. At least so I read in a report of one of his speeches. He is certainly not a Materialist or Atheist. As to Mr. Bennett justice to him requires the statement that according to his own repeated avowals, he has no sympathy with Free-lovelsm. He says he sells the trashy pamphlet called "Cupid Yokes," simply in the interest of freedom of the press and the mails.

Whether he has acted wisely in circulating this pamphlet may be questioned; but it is not fair to impute to him the sentiments of all the books he sells. I have no sympathy with the views advanced in Heywood's pamphlet, but I do not regard it as an obscene work and I think its suppression by law, most unwise and foolish. But my only object in writing these lines, is to protest against the representation that Free-lovelsm is the outgrowth of Atheism and Materialism, a representation that is false. In another communication, when I have more time—I write this letter in a depot while waiting for a train—I will show the utter untenableness of the position that morality is dependent for its existence and support on Spiritualism or any other form of religion.

Respectfully,
B. F. UNDERWOOD.

Phenomena vs. Practical Effort.

BY CAPT. H. H. BROWN.

The first use of any new thing is the arrest of attention. Curiosity, fortunately, is a prominent trait in human nature, and it is in this way that good comes to man: "Seek and ye shall find." "Seek first the kingdom of God," etc., and not yet has man developed off the plane of ignorant curiosity so as to always make advance beyond the brute creation. The deer, seeing the hunter's flag on the plain, draws near to see what the new thing is, and to-day the masses are content simply to see, and unless, forsooth, a money making good is seen in "the new," they ask not, "*Cui Bono?*"—What good to man is in it? A few may do so, and yet still rarer are they, who, observing the good, seek to actualize that good by practical effort.

Curiosity precedes pleasure, and the emotion thus produced is rarely utilized. Action is the outward effect of feeling. All classes like to be deeply moved, hence the success of religious exercises, and the more ignorant the devotee, the stronger the outward manifestation of the religious emotion, in shout, prayer, dance, ecstacy, or bodily torture, and the less the practical effect upon life and character. But not always does religious fervor expend itself thus. These are only the intermittent springs of spiritual power, and like the freshet, they fill the stream of life, bursting all barriers, clear the stream of obstacles, deepen its channel and bring to the valleys rich soil and moisture. Better this than nothing; better be revived in a prayer meeting once a year than never to be moved spiritually; better fill up with power and open the escape valve of prayer, than never to be a receptacle for the divine afflatus. But the persistent, steady flow of the stream, turns the wheels of industry; and the locomotive closes the escape valve when it carries freight or passengers. The religious feeling when controlled, expresses itself in literature, beautiful poems and essays, dramas and scientific treatises; parables and orations are born of it; in art it gives us pictures and statues; in mechanics inventions and improvements; in civil engineering, railroads and bridges; in architecture, homes and palaces; in political and social economy, laws reforms and charities. These are the practical results flowing from those who have learned to use that force which flows unused and uncontrolled in the hilarity of the carousal, or the excitement of the revival, and the difference between the savage and the savant is in the degree of utilizing this universal spiritual power.

Few are they compared with the mass of the population who stand upon this plane of elevation, and slow is the process of soul development thereto.

Among the millions of Spiritualists, those who have *practically* learned this chief of all the lessons of Spiritualism, are few. Many more have intellectually learned it, but the masses are only Spiritualists on the intermittent plane, where they use this power as a pleasurable stimulant, differing only in a higher degree from the religionist who runs to the Moody revival for his stimulation and gets thus in a state of good feeling; and this "revived" soul differs only in degree, is a step in advance of him who becomes revived into a state of good feeling among boon companions where the glass circulates. In neither are there practical efforts for the amelioration of the untoward conditions of life, or for the development of the individual character. Indirectly there is this result, as the flow of good feeling must affect character and organism for the better.

As the flag draws the deer, so phenomena have drawn many to the séance. Once realizing the deep feeling produced by communion with the loved ones, again and again they go there to feel deeply and shed tears of joy, but it amounts merely to an ebullition of feeling that prompts not to any self-denial for the practical improvement of the race. As the novel reader weeps over the sorrows of the heroine, and turns suffering from the door callous to its plea; as the theatre goer weeps over the tragedy on the stage and has no tears for the real tragedies of life around him; as the Negrophobist grows enthusiastic over the suffering of the self-exiled negro to Kansas plains and encourages and sustains vile tramp laws that make poverty of the white man a crime, so does the séance seeker have love for angels and humanity only in the circle, and has little practical love for mankind around him. "For twenty years a Spiritualist and running after phenomena yet!"

Truly it is time for a "New Departure," if there is not one already; time for "A Division in our House," if one has not already begun. There are those who realize that there is a deeper good in Spiritualism than the gratification of curiosity, or even a desire for religious stimulation, called good feeling; aye, even higher than the communion with the loved and angel-born. These are all legitimate, but are primary and intermediate departments, and "Come higher" is the cry, and learn that the true use of Spiritualism is the development of manhood and womanhood. That the true teaching it has for us is how to develope all our faculties and thus be of greater service to the world. The question one asks of the returning spirits at the séance determines the development of the seeker. "How can I make money?" "How can I win a wife, or position?" "Are you happy?" "In what sphere are you?" "How do spirits clothe themselves?" "How do you travel?" "Can't you materialize?" are specimens of the average questions. Rarely, "How can we improve the channel of communication?" but common, "How can I become a good medium?" and this is asked not because he would be of service to the world, but because he then wouldn't have to go to others for the pleasure, but would have it at home. Selfishness wholly; and ninty-seven times out of the one hundred the price they would have to pay in conditions, is too much, and they are never developed. Very rarely is the question asked, "Lord, what wilt thou have me do?" or in other words, "How can I become a better man or woman and of more use to the world?" But there are such souls, and those the Seer has seen, when he declares there is a "Division in our House!" It is a division only such as comes into all educational systems, a necessity of a higher department, and shall this department be called "Spiritualism," or "Harmonial Philosophy," the actions of the Spiritualists will determine. Spiritualism is to-day defined by the vote of numbers, not in words but in actions, and they say, "Phenomena is the first and chief; philosophy secondary and practical efforts in the line of utilizing this, knowledge, last.

The moral nature of man is the spiritual, and when we learn the laws of the spirit and apply our knowledge to life, we shall make as great progress here as we have made on the physical plane. Every human being is in spiritual rapport with the Spirit-world,—not as a medium in the sense in which by common consent it seems to be used,—*i. e.*, that of an instrument, but in exact correspondence as he is physically in rapport with the physical world. Hence I would adopt the suggestion of the English spiritual journals, and use the word "psychic", instead of medium, as a general term, and use medium to apply to those special cases where the person is only an instrument, his own individuality being for the time destroyed; and I would also use the term "psychical development" for that growth that comes from applying our own knowledge of spiritual forces to life.

Law is the controlling agent everywhere, and as fast as we are taught by wise spirits, we are in duty bound to apply that knowledge and teach it to others. In the past the knowledge was entirely on the spirit side. They have taught us the necessary conditions, and now, we have rules for spiritual circles, and we teach others how to hold them, and how to develop the psychical powers of the members. Even as music has its laws, so has clairvoyance. Psychometry is capable of being as systematically taught as phrenology, and inspiration, impression, vision, trance and the superior condition, can all be taught to those having the capacity, as painting, sculpture and mathematics can be to those of right phrenological development.

The difference is only in the degree of our knowledge; but if these so-called "spiritual gifts," but better denominated natural faculties, are of value even in their present immature condition and rare possession, how much more value to the world will they be when the latent capacities of five-eighths of our nation are developed in this line? By intelligent culture every human being can grow in all these spiritual powers, and over one-half shall, if rightly instructed, possess these powers in a remarkable degree inside the next century. But our efforts must join with those of the Spirit-world, and we must unite in schools or classes for psychical development, and not for phenomena.

The time shall come when our colleges will endow a chair of psychical culture, and the fundamental principles of all that goes under the various names of mediumship, psychometry, clairvoyance, inspiration, etc., shall be taught; and, when this shall be done, either to the circles of a few or to a class of the many, those so taught will avoid the mistakes of those who, rushing headlong into the circle, have suffered in mind, body, estate and character, and have thus brought disgrace upon the cause.

Is it not time that we begun to realize this, and that our public efforts as Spiritualists be in the direction of unfoldment through spiritualizing mankind, and not as is now too often the case with public efforts, hoist the red flag of phenomena and attract the masses through curiosity? Phenomena is now an established fact. The people know it. It will advertise itself. All truly anxious will seek it. The spiritual press can now devote a portion of its efforts, at least, to spiritualizing the Spiritualists, and the spiritual platform no longer need teem with phenomena or tests, but leaving those for the séance, it can devote itself to practical work in the line of developing the spirituality of the hearers, and thus begin a system of character-building, and make the grandest of our phenomena to consist of superior manhood and womanhood.

Middlebury, Vt.

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

The raising of silk-worms and making of raw silk, is a work in which the women of this country could profitably engage, were we not brought into ruinous competition with the cheap labor of the south of Europe. Cocoons and raw silk are imported free of duty, while piece silk and velvet pay a duty of sixty per cent. Without discussing tariff and free trade, it will be seen at once, that we can do nothing while labor abroad is so ruinously low. In the silk producing province of Venice, near Austria, a recent traveler found that each peasant cottage contained several thousand silk-worms, which are cared for by his wife and children, while he tills the fields. The work of feeding them is light and pleasant, demanding only quickness and intelligence. Where the aggregate earnings of the man and his wife amount to only about fifty dollars per year, as in this province, the cost of raw-silk must be, as it is, ridiculously low.

Even when large farmers have cocooneries which produce hundreds of pounds, men who are hired to attend them receive but nine cents a day and rations, and women less. The fields of these farms are bordered by mulberry trees, which are trimmed so closely as not to shade the crops below, while they yield sufficient leaves for the voracious worms, which wind themselves in costly silken-shrouds. After the cocoons are collected, it takes seventy-five hours of labor to reel two pounds of raw silk, for which work, says our traveler, in the New York *Tribune*, about ninety cents in our money is paid. In the winding mills, work-women sit in long rows so closely packed that their elbows touch, while their hands are plunged in the hot water in which the cocoons are immersed. She holds the delicate filaments that unwind from nine cocoons, at once, taxing her attention and dexterity to their utmost. This is the hardest part of silk making. If the fibre is exhausted, or a thread breaks, her deft hand must instantly supply what is wanting. It is asserted that a puddler in an iron mill lives in a more comfortable air than the silk winder in Italy. The overseer allows no talking, but he does allow singing. The description continues:—"Presently they did sing; a high voice started a long note, and others, one by one, joined in the strain, until the room was filled with a song that rose high above the hum of the machinery. I never heard music more utterly sad. Those who know the field-songs of the slave-laborer, or the croon of the half-starved fellaheen in their mud huts on the banks of the Nile, know the undertone of hopelessness that vibrated through every note. But it was not the cry of the semi-civilized slave; it was the hopeless, helpless wail of hearts that have known and seen about them a higher life, but that stand forever despairingly outside the open gates. The women were seemingly of the better Italian type, and capable of the culture of a noble civilization. 'They must come here at half past three in the morning,' said the proprietor, 'and they go away at eight in the evening; out of which sixteen and a half hours they have one and a half hours intermission from labor.' For this they receive what is equivalent to eighteen cents American money. 'What do they eat?' I asked. 'Boiled Indian cornmeal,' said the proprietor, 'never meat.' 'But they have gardens in which vegetables are raised?' I said. 'I don't know,' said the master; 'I never know where my work people live.' These are the taskmasters—these the wages—this is the class of skill, and this the hereditary degradation and poverty with which our American silk growing pioneers are brought into direct competition."

And worse than all, this is the condition in which thousands of our sisters are compelled to earn their scant and bitter bread. Working under the hot sun of Italy, beside the cattle which are better fed than they; bending over pillows which hold lace finer than cobwebs, in damp, dark cellars; tending cattle and goats upon the lonely Alps, with no fire to cook their food, for months; climbing glaciers and rocks, over which they bear hay for their flocks, or fuel for the long winters on their bent shoulders; cultivating maize, flax and cereals on the more fertile plains; all these are sad enough, but this picture is saddest of all; for here they are directly capable of a noble civilization which lies just beyond their reach. Everywhere, from the old world, rises a constant wail of agony which must pierce the bending skies, and sadden those loving and benevolent spirits who have passed on, and yet who would do good to earth. Can we, women of this favored country, rest selfishly and supinely, while such things be?

"God has plans man must not spoil,
Some were made to starve and toil,
Some to share the wine and oil,
We are told;
Devils' theories are these,
Stifling hope and love and peace,
Framed your hideous lusts to please
Hunger and cold!"

Mrs. Soulé, who is doing missionary and temperance work in Glasgow, Scotland, writes, under date of July first, "We have had a cold, long winter and no spring; we have only just given up fires, and, indeed, one would yet feel comfortable every morning. The last month has been a cold and rainy one, and we have yet to wear our winter clothing. * * I am becoming quite a vegetarian, or rather, a non-meat eater, having eaten meat but once a week for some time. I eat eggs and fish, but mostly farinaceous food and fruits. I have become acquainted with some highly intellectual people who are all abstainers from flesh; I attended their monthly meeting in June, and was delighted. It seemed a good deal like Sorosis, only there were men as well as women, present, who did the talking, and a man read the paper—a very interesting one—giving the experience of a vegetarian. Dr. M—— was called upon for a speech, and then, to my astonishment, I, a guest, was invited to follow him. I spoke because I wanted to be an example to the women present—these members of the society take no pledge, only to forward a Reform in eating and drinking, which every one knows, is sadly needed. We all eat too much and too great a variety.

"I would like to organize a Woman's Club here, but a number of things stand in the way. The class feeling is one obstacle; if you have aristocracy, democracy can't come; if you have democracy, aristocracy won't come! O my very soul rebels against this class feeling. I am well and work hard; I write two lectures each week, and preach twice every Sunday, and hold a temperance meeting every Friday evening. But I am happy, for I seem to be doing what is needed."

GENERAL NOTES.

There are over 100,000 women teachers in the United States.

In the city of New York there are forty thousand more women than men, and it is estimated from statistics, that four times that number are dependent on their own labor.

The premier of England has allowed a life pension to Mary Howitt, of $500 annually, in consideration of her life-long literary work.

By request of the Queen, Mrs. Elizabeth Thompson Butler will paint two more of her inimitable battle pieces. Her figure drawing is considered by good critics to be absolutely perfect.

The very excellent and condensed report of the supervisors of the Boston public schools, was prepared by Miss Lucretia Crocker.

In a sketch of the life of that sweet singer, Emma Abbott, in the current number of *Woman's Words*, it is told that, in the height of her early and hard-earned success, after great hardship and ill-fortune, she utterly refused to appear in *La Traviata* as *Violetta*, in which part she was cast by the manager. Her only reason for refusing was, that she would not take any part in which vice was made alluring, and to this decision she steadily held. The contract was canceled, and she returned to America, to fresh triumphs. All honor to such a noble stand! Grace Greenwood truly says, "In the crowning of such a true woman, all good daughters and sisters, and all loyal, valiant, womanly souls are crowned."

Mrs. Anne Wittenmeyer, President of the Woman's Temperance Union, has been recently laboring at Ocean Grove and Asbury Park, New Jersey. By the charter, no liquor is allowed to be sold in those places, yet an immense amount is smuggled in and changes hands in some way. Mrs. W. has lately delivered fifty-three temperance addresses in six weeks, and traveled, meantime, at an average, eighty-one miles daily, beside editing her paper, *Christian Women*, a feat which at least shows energy and endurance.

The Woman's Medical Colleges of this country are more thorough in their course of instruction every year, and increase in their number of pupils. The College of the New-York Infirmary contained fifty students during the last year. That of Pennsylvania, had ninety students and twenty graduates. Here they have excellent clinical advantages at the Woman's Hospital, where over four thousand patients are annually treated. The Woman's Hospital Medical College of Chicago, had thirty-two students. The action of the overseers of Harvard College, on the conditional gift of Miss Hovey, of Boston, to the medical department, has caused much discussion all over the country. The majority of the overseers did not recommend the acceptance of the trust of Miss Hovey. President Eliot himself favored the medical education of women, and succeeded in carrying a resolution to the effect, that "it is expedient that, under certain restrictions, women be instructed in medicine by Harvard University, in its medical school." The question of their final admittance, apparently, will be only one of time.

BOB INGERSOLL ON THE JEWS.

An Enthusiastic Eulogy on the Race.

1,417 G STREET, WASHINGTON, July 26th, 1879, HON. J. J. NOAH—My Dear Friend: As a matter of course, I am utterly opposed to the oppression of any class, and regard the action of the proprietors of the Manhattan Beach hotel in reference to the Jews as bigoted, mean and disgraceful. Such action belongs to the dark ages. The persecution of the Jews should bring a blush to every Christian cheek. Nothing is more infamous than the oppression of a class. Each man has the right to be judged upon his own merits. To oppress him or to hold him in contempt on account of religion, race or color, is a crime.

Every man should be treated justly and kindly, not because he is or is not a Jew or a gentile, but because he is a human being, and as such capable of joy and pain. If at any hotel a man fails to act in a decent, becoming manner, let him be put out, not on account of the nation to which he belongs, but on account of his behavior. Any other course is unjust and cruel.

It will not do for the keepers of public houses to brand an entire race as unfit to associate with them.

Some of the leading men of the world are Jews. These wonderful people, although dispersed, despised, and for many ages persecuted in all countries where people loved their enemies and returned good for evil, have contributed to every science and enriched every art. He who has heard the music of Mendelssohn and Meyerbeer, who has studied the grand philosophy of Spinoza, and has seen upon the stage Rachel, mistress of passion, hardly unite in the condemnation of the race to which these prodigies belonged.

Neither should it be forgotten that the Jews furnished their persecutors with a religion, and that they are the only people, according to the dogmas of the day, with whom the Almighty ever deigned to have any intercourse whatever.

When we remember that God selected a Jewess for his mother, passing by the women of India, Egypt, Athens and Rome, as well as the grandmothers of Mr. Corbin, it is hardly in good taste for the worshipers of that same God to hold the Jews in scorn.

We should also remember that the Jews were the only people inspired. All the "sacred" writers, all the "prophets," were of the race, and while Christians almost worship Abraham, notwithstanding the affair of Hagar, and his willingness to murder his own son; and while they hold in almost infinite respect David, the murderer, and Solomon, the Mormon, it certainly is not perfectly consistent to denounce men and women of the same race who have committed no crime.

The Christians have always been guilty of this inconsistency with regard to the Jews—they have worshiped the dead and persecuted the living.

I can not forget that during the Revolution the Jews prayed in their Synagogues for the success of the colonies. I can not forget that during our civil war thousands of them fought for the preservation of the union, many of them rising from the ranks to the most important commands. Neither can I forget that many of the Jews are to-day among the foremost advocates of intellectual liberty; that they have outgrown the prejudices of race and creed and believe in the universal brotherhood of man. And in this connection it may not be out of place to speak of your father. He was a man who adorned every position he held and who as a lawyer, judge, essayist and philanthropist was an honor to his race and to my country.

It will not do in this second century of the United States, to insult a gentleman because of his nation.

We are, at last, a great, rich and prosperous people. Greatness should be great. Wealth should be generous and prosperity should at least beget good manners.

Every American should resent every insult to humanity, for while the rights of the lowest are trampled upon the liberties of the highest are not safe.

While for the ancient myths and fables of your people, I have not the respect entertained by Christians, I still hold the rights of Jews to be as sacred as my own.

Yours respectfully,
R. G. INGERSOLL.

MATERNAL AFFECTION FOR PUPS.—J. S. Grable, of this city, has a female canine who is a mother of twelve pups. These pups were in his barn last night during the heavy rain. Shortly after 1 o'clock Mr. Grable was aroused from his sleep by a scratching at the back door. Upon getting up he found the old dog with a pup in her mouth trying to get in. After taking them in he went to the stable and found about six inches of rain water over the pup's nest and one of the pups drowned. The others had been deposited by the mother upon dry places—one had been laid upon a box, two upon a keg and still another upon a pile of brick that was above the water. Had they not been thus disposed, all would have been drowned, being too young and helpless to save themselves. This is another illustration of something more than mere brute instinct.—*Yankton (Dakota) Press.*

IT is estimated that there are 8,000 women in Boston who pay taxes. As taxpayers they are entitled to vote for school inspectors provided they have registered. Thus far in Boston only 195 women have taken this preliminary step, and the leaders, discouraged that, having secured the needful piping, the rank and file discover so little willingness to dance, are urging the sisters to register.

Book Notices.

NEW ENGLAND AND THE PEOPLE UP THERE. An essay read before the The Fourth New York Liberal League at the 12th Bi-Weekly Meeting, March 9th, 1879. By George E. Macdonald. Pamphlet, pp. 28, 12 mo. Price 10 cents. New York; D. M. Bennett.

This is a racy paper replete with anecdotes of New England life.

Deacon Skidmore's Letters. Written for the columns of the *Truth Seeker*, by Joel Skidmore, first deacon of the Zion Hill Baptist Church. Pp. 205. New York, D. M. Bennett. This a satire on church ways which is at times caustic enough to suit the most iconoclastic.

Magazines for August, Not Before Mentioned.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Notes and Queries; Examination Department; College Department; Publisher's Department.

St. Louis Illustrated Magazine. (St. Louis Magazine Co., St. Louis, Mo.) Contents: The Great Fruit Belt of Illinois; Epigram; Fashions for July; The Cosumnes Kids; Gyp; Probation; A Summer Lyric; Timely Topics; Take Care of the Children; The Old Broom; Why We Love Them; Pianomania; Editorial Miscellany; Our Purchasing Agency; Our Premium List.

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Modern Spiritualism,
REPLY BY
REV. A. A. WHEELOCK, UTICA, N. Y.,
To a sermon on Modern Spiritualism, preached Sunday evening, October 26th, 1878, by Rev. C. H. Gardner, Rector of Trinity (Episcopal) Church, Utica, N. Y.
In this pamphlet of 30 pp., the objections against Spiritualism and the denunciations hurled against its believers are met and answered. The Rector is defeated, routed and all his strong points captured and his batteries are turned upon himself. It should be generally circulated as a missionary tract. Single copies, 10 cents; 20 copies, $1.00. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

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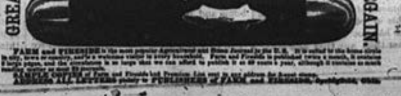


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CHICAGO, ILL., AUGUST 9, 1879.

Mr. Kiddle's Defence of His Book.

We give place on the second page to Superintendent Kiddle's reply to our remarks upon his book of "Spiritual Communications." These communications are a type of certain perplexing phenomena that have always been a problem in psychical science; and the reasons why they cannot be admitted as of any value to a scientific system of pneumatology, are quite obvious.

Mr. Kiddle seems to overlook the real difficulty in the question. It is simply this: How, except by our human reason, are we to judge of the truth or value of a communication, whether it come from a mortal in the flesh or from a spirit out of the flesh? The number of cases like that of Mr. Kiddle is legion. The amount of manuscript at present in the hands of persons believing themselves to be medially impressed, would almost equal the matter in all the volumes in the British Museum.

That some of these writings may be the promptings of actual independent spirits, is highly probable; but that most of the writings are explainable by some law illustrating an abnormal psychical action in the medium himself, is also a probability. In this dilemma we have no recourse but our reason to settle one of the three questions that emerge: (1) Is the writing from a spirit? (2) Is it from the identical spirit whose name it bears? (3) Is it the simple work of the medium himself, in some state of consciousness, heightened or impaired, but discrete from the normal state?

Obviously the careful and discriminating truth-seeker, leaving out the hypothesis of imposture, is limited to the above three inquiries. How is he to answer them? How but by an appeal to that complex of intellectual and esthetic faculties, designated at times by reason, common sense, intuition, taste or judgment.

Brought to this inevitable tribunal, this last court of appeal, the communications in Mr. Kiddle's book fail utterly. There is no internal evidence whatever of identity. The communications purporting to come from Shakespeare are not only negatively flat and worthless, but positively bad, as where he is made to speak of his poetical gift as something he had cultivated in his earthly life-time as a means of livelihood, but had got rid of now in spirit-life. As if a thing of beauty were not a joy forever. A more un-Shakespearian sentiment could not well have been invented.

Equally pointless and uncharacteristic are the communications signed Byron, Bacon, Swedenborg, etc. It is impossible to gravely entertain the question of the identity of these. We can only dismiss them as coming either from a frivolous, intruding class of meddling and unscrupulous spirits, or as the fantasies of the medium's own mental activity under peculiar conditions. No theory of adaptation to medial capacities can explain the deficiencies and inconsistencies in these communications, as reconcilable with the notion of identity.

These considerations justify us, we think, in classing Mr. Kiddle's book with the large number of similar publications, and with the incredible number of manuscript communications, claiming to come from spirits, and which, if they have any value as psychological curiosities, are worthless, except as warnings to the cause of a Spiritualism seeking proved and provable facts, and unquestionable phenomena, for its basis.

The assumed *Christianism* of the communications cannot be regarded as any proof of authenticity. Mocking spirits can assume a tone of saintly piety when they have a point to carry, or would impose a "Thus saith the Lord" upon the unwary recipient. It should be remembered that the lesson of Spiritualism, pure and simple, is: "Accept no message that is not reconcilable with your highest reason, let it come from what authority it may, real or supposed."

"If a man," says Milton, "believes things only because his pastor says so, or the assembly so determines, without having other reason,—*though the belief be true, yet the very truth he holds becomes his heresy.*"

In this same spirit we are warned by still higher authority to "try the spirits;" that is to let our own highest reason be the ultimate umpire. What we accept as true in the utterances of Christ, is accepted, not because it came from Christ, but because it assimilates with our highest reason, our purest intuitions and our noblest sympathies. And this is the lesson we get from Spiritualism: It confirms all that is true and essential in Christianity, but relieves us from the yoke of all that rests merely on priestly interpretations; all that is arbitrary, narrow and unverified by the enlarged *science* to which Spiritualism introduces us.

These considerations also forbid us to be imposed upon, one jot or tittle, by what imagined spirits, speaking through Mr. Colville, Mrs. Richmond or any other medium, may say on this or other subjects. The Spiritualist who has not in his own reason an umpire higher than any that any medium can bring, is badly provided, and for him Spiritualism may indeed be what Mr. Kiddle calls "an abominable delusion and a snare."

The late Pocasset horror, where a father slaughtered his helpless child in accordance with the fanatical idea of emulating the faith of Abraham, shows the dangers of *bibliolatry*; but the dangers of *demonolatry* may be quite as great; and the incautious Spiritualist, accepting as infallible the message of a spirit in whom he places confidence, may be led into blunders hardly less tragical than that of poor Freeman. A little "skeptical criticism," as Dr. Buchanan calls it, may not be untimely here; and our stock of it is not yet exhausted.

Rightly studied, Spiritualism is the highest possible safeguard against all such fanaticisms. It is indeed the death blow to all superstitions. But if we are to accept as gospel the impositions of any spiritual tramp, who, under the name of Jesus, St. Paul, Bacon or Swedenborg, impresses a son or daughter to write worthless stuff, we are in a bad way, and had better go back at once to the old theology, and rest in its bosom. Spiritualism is for clear heads and patient hearts. To those who have surmounted the perplexities, abuses, misconstructions and frauds which beset one's way to it, and which are all accounted for by eternal laws operative both in the sensual and supersensual spheres, it is the summit of all earthly content. Thus regarded, it may be said of it as Alison says of the moral uses of affliction: "It is like the black mountain of Bender, in India; the higher you advance, the steeper is the ascent, the darker and more desolate the objects with which you are surrounded; but when you are at the summit, the heaven is above your head, and at your feet the kingdom of Cashmere."

Mr. Kiddle refers to the "most congratulatory and encouraging letters" which he has had from Messrs. Buchanan and Peebles in regard to the Christian "phase" of his book. If there is anything in the positions we have taken in this article, from which these expounders of Spiritualism dissent, we shall be pleased to hear of it.

As for the "confirmation," which Mr. Kiddle thinks he got through that remarkable sensitive, Mr. Foster, it has the same value that attaches to Dr. Mansfield's vision of the "spiritual wedding" of Mr. Eaton's deceased daughter. By his psychometric faculty, unconsciously exerted, perchance, Mr. Foster got from Mr. Kiddle's mind just what was wanted, and gave it back to him. The phenomena, while indicating spiritual powers of clairvoyance and mind-reading, can be explained without the hypothesis that the actual spirits named presented themselves objectively in person to Mr. Foster's vision.

Mr. Kiddle may rest assured that we have no other sentiment than that of perfect respect for himself personally, and of admiration for the more than chivalrous intrepidity which led him to place himself on the side of what he knew was an unpopular truth. We have no wish to disparage his book. His own part of it is interesting and good. But we differ from him wholly in our estimate of the communications purporting to be from the spirits named. He thinks that "the principles by which we may be guided in the discussion of this matter are as simple as the divine laws usually are." That may be; and yet from their very simplicity, we may overlook them in straining after the far-off and the strange. But the principles, we believe, whatever they may be, will, when found, be in harmony with the expressions of our highest reason, our inmost intuitions and our clearest sense of right. They will not contradict our unperverted notions of what is just, beautiful and true. Meanwhile let us realize that we have in Spiritualism a subject which must be profoundly studied before it can be safe to pronounce confidently on the problems to which it gives rise.

Secret Society.

A correspondent writes:—"A Lodge of the Order of Cosmopolitans—a secret order of Spiritualists—was instituted in New York, in May last, and is now reported in a flourishing condition, numbering some fifty members. There are some ten other lodges in the United States. But little is known about them by the Spiritualists generally. The objects are eleemosynary work, similar to other secret orders, and they have the spread of spiritual philosophy and protection of mediums also as a part of their plan."

We have had a word to say before with regard to this and other secret societies which have been started among Spiritualists. The whole scheme is wrong, dangerous and absurd. A secret society for the propagation of a religious belief, or the advancement of science, is contrary to the spirit of the age and country, and not to be tolerated or encouraged. It can do little or no good and is certain to do much harm. Mediums who are honest and upright, will find in those traits their true protection. Tricksters and those too indolent to work, will be ardent devotees of these secret societies. Any secret society which is intended for the followers of a particular sect or class, is a curse to that sect and the country.

Mr. S. B. Nichols, the able chairman of the Brooklyn Conference, and a most zealous and intelligent Spiritualist, will take subscriptions for the JOURNAL both at home and during his travels. If he is as successful in aiding our circulation as he is in making a good conference meeting, we shall be fully satisfied.

Skeptical Criticism.

The RELIGIO-PHILOSOPHICAL JOURNAL, of July 19, under the head of "Inadmissible Claims," says much to which I cordially assent, but intimates pretty broadly that Dr. Buchanan is falling among a group of credulous people, in saying, "I speak of Jesus Christ as a present living friend, in sympathy with whom and in accordance with whose wishes I am providing, in the establishment of this church, for the renovation and restoration of his religion."

It is singular that any very intelligent or thoughtful Spiritualist should deny that an attempt to revive pure religion, as taught by Jesus, the greatest of mediums, and continued to-day by modern science, must be "in accordance with the wishes" of Jesus Christ himself. If the JOURNAL would deny that Jesus ever lived, or would deny that he lives to-day, let the position be frankly assumed. If it would deny that the essential doctrines of the New Testament are the doctrines of Jesus, let it say so. If it would deny that we can communicate with the Spirit-world, with such freedom as to ascertain something of the character and sentiments of its inhabitants, let it say so. If it would take a stand against the possible progress of spiritual science, let it say distinctly where we must stop to satisfy the JOURNAL.

The JOURNAL has already given out the command of Canute to the waves, in saying "that things do occur transcending mortal powers, and fairly attributable to spirits. Is not this enough?"

Most assuredly *it is not enough!* We might as well accept the Bible or Emanuel Swedenborg for our infallible guide, as to accept such a fossilized finality as this. Such a claim as this is one of the most "inadmissible claims" that was ever set up among Spiritualists—so thoroughly absurd that I presume the JOURNAL will repudiate it as soon as its attention is called to so careless an expression.

The JOURNAL is on the side of skeptical criticism. Its editors, if they had been in position to express themselves, would probably have censured as inadmissible every step by which I have advanced beyond the limits of science, but as I have never asked permission of skeptics to enlarge the boundaries of science, I do not respect their approbation now, and if I should enjoy their approbation this year, I should expect next year to forfeit it by additional discoveries. I trust, however, that if the JOURNAL should place itself in opposition to any enlargement of science in which I am concerned, it will not make the assault without giving an opportunity for the defense, and a fair presentation of the truth involved.

I am interested in diffusing and enforcing the ethical principles which science presents, and which are in strict accord with the teachings of Jesus. I think a journal with "Religio" in its title, should *cooperate* in this work instead of trying to embarrass it. The innumerable follies of visionaries heretofore and to-day, are legitimate matters of criticism for the JOURNAL, but I ask to be held responsible for myself alone. I maintain that those who proceed in a scientific manner may acquire some definite knowledge of spirits, their life and sentiments. If the JOURNAL wishes to deny this, it has the legal right to do so, but if it does it will excite the regret of enlightened Spiritualists, but will not arrest their progress.

In cultivating intercourse with the Spirit-world as an adjunct to science, for the development of religious truth, and exaltation of our religious sentiments, we become entirely independent of those biblical writings which have so long ruled and misled mankind, the evil tendencies of which have been so well illustrated in the recent essay by Prof. Denton and by many other able writers.

JOS. RODES BUCHANAN.

We publish with pleasure the above reply by Dr. Buchanan to some recent animadversions of our own, on an expression in his recent article on religion. The expression was this: "I speak of Jesus Christ as a present living friend, in sympathy with whom and *in accordance with whose wishes*, I am providing, in the establishment of this church, for the renovation and restoration of his religion."

The passage is obscure and equivocal, and Dr. Buchanan's defense of it is equally so. We are still left in doubt as to whether he means to claim any authoritative indications of Christ's "wishes" in the matter. We object to the tone of the theosophic assumption which an obvious construction of his language would suggest. The point is not at all, as he would make it appear, whether Jesus, were he actually living now (as we believe he is), would probably wish for a revival of his own pure religion, but whether Dr. Buchanan has any authority for declaring Christ's wishes on the subject. Like many oracular utterances the passage may be construed in two ways; and we get no new light as to the Doctor's meaning from his present communication.

The Doctor asks if we would "take a stand against the possible progress of spiritual science." Far from it. What we want for Spiritualism is a basis of demonstrable facts, not a bed of undemonstrable fantasies. And just here we are at issue. Where we are in search of the demonstrably true, we object to accompanying any one into the realm of mere chimera and fantasy. When a medium comes to us with a message from Christ, we can only reply, "You offer me no proof whatever of the origin of this message. I cannot reasonably admit your claim."

The Doctor would suggest that we say to Spiritualism, as Canute said to the waves, "Thus far and no farther!" But that is not what we would say to Spiritualism, pure and undefiled, true and demonstrable. It is what we would say to pretensions, involving the credit of Spiritualism, but bearing no proof whatever of veracity.

In putting the question, equivalent to this, "Is not what we can be scientifically sure of in Spiritualism *enough*, without our admitting the undemonstrable and the uncertain," surely all that we meant was, *Let us stick to the true, and be content with that—making such progress as we can, but always in the direction of the unadulterated truth.* If our "skeptical criticism" has meant anything, it has surely meant this, and no more nor less than this.

The "fossilized finality," to which the Doctor objects, is a creation of his own imagination. What we would put a *finis* to is, not the science, the absolute knowledge, derivable from spiritual investigations, but the presumption and temerity which would have us accept as science what is mere fantasy or sham.

"Skeptical criticism" is strictly in order, when its purpose is to make sure what we have really got, and eliminate what is questionable or fictitious. The importance of our recent psychometric analysis is illustrated in the case of Mrs. Denton. Claiming high psychometrical power, she yet proclaims that we are all deluded in our notion that there are such beings as individualized spirits, once human men and women. Possibly her affirmations, in the exercise of her psychometric gift, urged as they are with some literary skill, might disturb the convictions of worthy Spiritualists, were not the latter prepared for such eccentricities by that same "skeptical criticism" of ours, to which some well-meaning but short-sighted friends of spiritual truth have objected. We want no doubtful comfort. We have cause enough for comfort in what we *know* to be true on this subject of spirit existence.

So far is the JOURNAL from being opposed to any "enlargement of science" in which Dr. Buchanan is concerned, the truth is, that such enlargement is the very thing for which we are laboring, and in which we shall always uphold and honor him. But we want nothing imposed on us as *science*, that is not fairly entitled to the name. If he has really advanced beyond the limits of present science, and "enlarged the boundaries" thereof, we shall be swift to acknowledge it and make it known as soon as we can be sure there is no mistake. But we must discriminate between a verified fact and a fact in the state of hypothesis. Surely we are not so inconsistent as to "censure as inadmissable" any truly scientific claim.

The Doctor, qualifying his more positive expressions, speaks finally of "cultivating intercourse with the Spirit-world as an *adjunct* to science for the development of religious truth;" and here, perhaps, he again touches the point of our difference. Any "*adjunct* to science," which is not science, can hardly be safe ground for the development of religious truth. What we would impress upon all Spiritualists is, the importance of making sure of our facts, abiding by them, drawing from them our inferences, and not leaving them for the unsafe and quaking ground of mere conjecture, or of individual affirmations, whether from the psychometric powers of mediums, or from the promptings of fallible or presumptuous spirits.

"Spirit Theodore Parker."

In the same issue in which the *Banner of Light* advocates, with proper and convincing arguments, the scientific claims of Spiritualism, it makes the following announcement:

"On the first page of the present number the reader will find an eloquent lecture delivered in Boston, last winter, by Spirit Theodore Parker, through the trance mediumship of Mrs. Cora L. V. Richmond."

If the scientific ear is to be reached, affirmations like this, so wholly unproved and unprovable, must be scrupulously avoided. "A lecture by Spirit Theodore Parker!" Prove it, if you can. What ground have you for the assertion? Why, a simple impression formed in the medium's own mind! No other proof whatever is offered. There is no internal evidence. The style is not Parker's; the thoughts are not Parker's. No one incident is referred to, that can authorize even a supposition that Parker had anything to do with the discourse. The medium gets an impression; and she really does not know whether that impression comes from Parker, from her own spirit, or from some spirit assuming the name of Parker. Under these circumstances, what folly it is to make the confident announcement that "Spirit Theodore Parker" has dictated the lecture! Surely Spiritualism has facts enough for its basis without our trying to turn mere impressions and fantasies into facts. Such attempts do but disaffect and disgust all sensible and careful investigators who want the truth and nothing but the truth.

It is time for Spiritualists to realize that they can afford to do without such wholly undemonstrable assumptions; that there are phenomena enough, objective and subjective, to justify the hypothesis of spirit existence and activity, without resorting to mere guesses and chimeras, and attempting to make them pass current as accepted facts.

That Theodore Parker or any other freed spirit may have it in his power to rule the utterance of a human speaker, under certain conditions, we do not doubt. But we want some evidence of the fact besides a mere impression, however sincerely entertained, received by the medium. If Newton will come and give us, through Mrs. Richmond, such proofs of his great mathematical genius, as he gave in his life-time; if Kant will come and talk philosophy as he once wrote it; if Shakespeare will come, and give us a play superior to *Hamlet*; or if Raphael will come and paint a picture equal to the best he painted while on earth—in any of these supposed cases we shall have at least one good proof that the spirit is not deceiving us in assuming a great name. Till some such reasonable proofs are given, we must not, if we would adhere to the scientific method, assume that the medium's *impression* is to be taken as the absolute truth. We hope the *Banner* will reform its mode of announcing distinguished spirits as lecturers. It does much harm and no good.

Mr. Kiddle's Spiritualism.

We quote with pleasure the following just and liberal remarks from Barnes' *Educational Monthly*, for August, published in New York:

"For the past few months the papers have been full of lachrymose expressions concerning Mr. Kiddle. People who never before have been known to utter a word in his favor, now confess that his "forty years' work merits only praise," but they are compelled to demand his resignation because of his conversion to Spiritualism. He might be an atheist or a Mohametan, a Buddhist or a Mormon, but a Spiritualist, NEVER. Mr. Kiddle has been in the past an efficient officer, and there is no reason why he might not remain such in the future. He has been honest enough to do what is right. He has never trimmed his sails to catch every breeze, nor pretended to be a good Protestant, while occasionally worshiping in the Catholic communion. His straightforward, manly course has won for him a host of friends who are sincerely sorry the New York schools are to be deprived of his official services.

Col. Isaac E. Eaton, of Leavenworth, better known of late to our readers in connection with the accounts of the Pierce-Eaton Spirit wedding, spent a half day with us last week while *en route* to New York. We were greatly entertained in listening to a recital of his varied experiences and find in him a very agreeable, clear-headed gentleman. While the knowledge we have gained from the study of innumerable phenomena, leads us to a different conclusion in summing up the Colonel's experience than that at which he arrives, we must admit he is an able advocate of his own theory. We shall always be glad to see his genial face in our office; and should he in the future be able to lay before us evidence which we deem conclusive as to the identity of Swedenborg and his other spirit correspondents we shall not hesitate to say so.

To Whom it May Concern.

We would call the especial attention of subscribers whose term of subscription has expired, to the fact that we need prompt action on their part. If any of them do not desire the paper longer there is an easy way to let us know it. We have justly earned what is our due and we want it. We are making strenuous efforts to get our entire list on the prepaid system and shall consummate that end within a few months. We have delayed decisive measures until subscribers might feel the effect of a revival of business and the returns from the immense crops. *No honest man or woman will take the JOURNAL a day longer without paying for it, or at once notifying us of a fixed time when the debt will be paid.*

NEW subscriptions are coming in and hundreds of good friends promise us large clubs within the next sixty days. There seems to be a general appreciation of our reduction in subscription price, and we hope that appreciation will not stop with words of commendation. Let every friend of the JOURNAL strive to increase our list. We ought to have three times our present number of readers before New Years, and we intend with your help, good friends, to have them.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Bishop A. Beals can be addressed at Jamestown, N. Y., until the 15th of August.

Mr. S. J. Sobanson, of Lima, Peru, S. A., gave us a call on his way to Denmark to visit his friends.

Many of our mediums are out of town enjoying themselves, and getting ready for the winter's work.

The address of Prof. B. F. Underwood for the months of August and September, will be Newport, Rhode Island.

Mr. John R. Robinson and his wife, Mrs Clara A., left for a brief trip to the sea-shore and New England camp-meetings last week.

A correspondent desires to know if A. J. Davis cannot give some advice about yellow fever. In volume one of Great Harmonia can be found the desired information.

Mr. H. A. Budington, of Springfield, Mass., will furnish the JOURNAL with a report of the first week's work at Lake Pleasant. He will also take subscriptions for this paper.

Mrs. Jennie Potter, of Boston, is at the Profile House, White Mountains. We wish every good medium could take a long vacation each summer, and recruit health and medial power, by visiting the mountains or sea coast.

The Eclipse and Decline of Darwinism, is the title of a lecture delivered by Dr. Peebles, in Chicago, last December. He has just completed writing it out for publication in the JOURNAL. We hope to find space for it within a few weeks.

Dr. F. Vogl, of Baxter Springs, Kan., has associated with him Mr. and Mrs. Allen, in the practice of medicine. Mrs. Allen is a healing and trance medium. Mr. Allen is also being developed as a medium. We bespeak for the new firm a large practice.

Capt. H. H. Brown spoke at West Pawlett, Vt., July 11th, 12th and 13th; at Danby Borough, the 14th and 15th; at East Middlebury, the 18th, 19th and 20th; at Leicester, the 27th; at Bristol, August 3rd. He is now on a visit to the White Mountains, N. H., (P. O. Whitefield,) and will speak, if desired, in that section from August 4th to 16th. August 17th he will be at Rockingham, Vt., and will make engagements in Vt. or North-east New York, until September 10th, when he attends the Schroon Lake camp-meeting. Address him at his appointments, or at 704 Monroe street, Brooklyn, New York.

NEW SCALE OF PRICES.

TERMS OF SUBSCRIPTION TO THE RELIGIO-PHILOSOPHICAL JOURNAL, STRICTLY IN ADVANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year,............ $2.50
" " 6 mos.,............ $1.25
Clubs of five, yearly subscribers, sent in at one time,...... $10.00
Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club,.......... $20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. *Do not in any case send checks on local banks.*

Special Inducement.

We hardly think the friends of the RELIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S *worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give* TWELVE DOLLAR'S *worth, and to the sender of the third largest number,* FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our *club rates*. Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

POST-OFFICE ADDRESS.—No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located.

Some of E. V. Wilson's tests at the West End Opera House, last Sunday, created a profound sensation.

Dr. Babbitt informs us that his increasing business in healing and publishing, has necessitated his moving to larger rooms at No. 5 Clinton Place, New York.

At a festival in the Province of Posen a girl vowed that she saw the Virgin Mary in a poplar tree. The people went at the tree with such vigor that leaves, branches, and bark soon disappeared, and only a drenching rain put a stop to the enthusiastic proceedings.

E. V. Wilson lectured and gave tests on Sunday, the 3rd, at the West End Opera House to a good audience, both afternoon and evening. Mr. D. H. Hale generously donated the use of the hall, thus enabling Bro. Wilson to realize a handsome little sum for his day's work.

Mr. Leonard Howard, the husband of the widely known medium of St. Charles, Ill., and the father of Mrs. O. A. Bishop, whose fine medial gifts are familiar to our readers, has been very sick for some time, and is approaching the period when he will join those dear friends with whom he has for so many years held sweet communion. He is happy, and ready to go when called, as are all Spiritualists who, like Bro. Howard, have led an honorable, upright life.

E. V. Wilson started on Monday last for Lake Pleasant Camp-meeting, where he will have a tent and remain during the meeting. The old veteran calls himself in sound health again, and is eager once more to carry a knowledge of Spiritualism to inquirers. His tests are remarkable, and well known from the Atlantic to the Pacific, and his tent will no doubt be one of the principal points of interest at the camp. Bro. Wilson will act as special agent for subscriptions to the JOURNAL.

Orion Clemens, a well known attorney at law of Keokuk, Iowa, and a brother of Mark Twain, the noted humorist, has been expelled from the Westminster Church of that city. His offence consisted simply in delivering a lecture in which he gave a different interpretation to some statements made in the Bible, than those presented by the church to which he belonged, and the result was—a trial for heresy, and excommunication as follows:

"WHEREAS, Orion Clemens hath been, by sufficient proof, convicted of heresy, and after much admonition and prayer, obstinately refuseth to hear the church, and hath manifested no evidence of repentance; therefore, in the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church."

Business Notices.

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

A. A. Hayes, M. D., State Assayer of Massachusetts, pronounces Hall's Sicilian Hair Renewer an efficient preparation for cleansing the skin of the head, promoting the growth, and restoring the original color of the hair when it has become gray.

Why suffer such distress from Piles and Constipation? Kidney-Wort will cure you.

M. and A. Dwight, of Clear Water Harbor, Florida, desire to correspond with parties in reference to forming a co-operative enterprise, in that state. See advertisement in another column.

GHOSTS.—Not Col. Ingersoll's "aristocracy of the air," but real *human* ghosts. Ghosts that were once healthy men and women, but are now simply the "ghosts of what they once were." As we meet them, and inquire the cause of all this change, they repeat the old, old story, "a cold," "neglected cough," "catarrh," "overwork," or "dyspepsia," "liver complaint," and "constipation," unsuccessful physicians and remedies. In offering his Golden Medical Discovery and Pleasant Purgative Pellets for the cure of the above affections, Dr. Pierce does not recommend them as a "sure cure" *in all stages*. For if the lungs be half wasted away, or there be a cancerous complication, no physician or medicine can cure. The Discovery is, however, an unequaled pectoral and blood-purifier. It speedily cures the most aggravated cough, or cold, and in its earlier or middle stages, consumption. By correcting all irregularities of the stomach and liver, it readily cures blotches, pimples, scrofulous ulcers, "bunches," or tumors. Hundreds testify that it has restored their health, after eminent physicians had failed. For constipation use the Pellets. As a local remedy for catarrh, use Dr. Sage's Catarrh Remedy.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.
CURES EVERY CASE OF PILES. 25-15

ONE BOX OR SIX BOTTLES.—If you are suffering from a combination of liver or kidney diseases, and constipation, do not fail to use the celebrated Kidney-Wort. It is a dry compound as easily prepared as a cup of coffee, and in one package is as much medicine as can be bought in six dollar bottles of other kinds.

SPENCE'S Positive and Negative Powders for sale at this office. Price $1.00 per box. 24-11f.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and $1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

☞ Circular containing testimonials and system of practice, sent free on application.

Address, MRS. C. M. MORRISON, M. D.
P. O. Box 2519, Boston, Mass.

Basket Meeting of Spiritualists.

There will be a Basket Meeting at Ransville, Monroe Co., Michigan, Aug. 24, at the residence of John Nagge. A general invitation is extended Liberalist and Spiritualist.

Notice.

The Spiritualists of Soloman Valley will hold a seven days' Camp Meeting at Pleasant Valley, eight miles northeast of Minneapolis, and fourteen miles southeast of Delphos, Ottowa County, Kansas, commencing Aug. 23, 1879. Good speakers are expected.

Any Liberal person wishing to see the most desirable place for a location, will do well to visit our county at this time. J. N. BLANCHARD.
Delphos, July 31.

Spiritualist Camp Meeting at Lake Pleasant, from Aug. 6 to Sept. 3.

Fare from New York to the Lake and return, $4.50, via New York and Troy Citizens' Line Steamers, Saratoga and City of Troy. Leave New York at 6 P. M., Pier 43, foot of LeRoy Street, arrive in Troy at 6 A. M.; leave Troy at 7.40 A. M., by Troy and Boston R. R. (Hoosac Tunnel route), arrive at Lake Pleasant at 11 A. M. Trains leave Troy at 7.40 A. M. and 3 45 P. M. Fare from Troy, round trip, $3.50. J. H. SMITH, Secretary,
Springfield, Mass.

Union Reform Convention.

A Union Reform Convention will be held at Princeton Centre, Mass., August 29, 30 and 31. Many of the best speakers in all of the reforms will be present. Princeton is one of the liveliest resorts in New England and the best of accommodations can be had at hotels, boarding houses and farm houses in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is yours and needs your earnest co-operation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address, Convention, Princeton, Mass.

The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberals and Spiritualists will take place August 28, 29, 30 and 31, at Alliance, Ohio. The Convention will be held in College Chapel and large College Hall.

The following speakers are expected to be present and take an active part in the meeting: Hudson Tuttle, Mrs Emma Tuttle, Dr. J. M. Peebles, Dr. Samuel Watson, Prof. J. R. Buchanan, Mrs. Cora L. V. Richmond, O. F. Kellogg, A. J. Fishback, A. B. Bradford, A. B. French and others. The Independent Christian Church, the largest Liberal and Spiritualist Society in the State, extends a hearty welcome to all friends of the cause. Every possible arrangement will be made to make comfortable all delegates and visitors to the Convention. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations can be had, by early applying at the Spiritual Healing Institute, for one dollar per day. The Institute adjoins the College grounds, where the Convention will be held. Still cheaper arrangements can be made for board and lodging by addressing the Chairman of the Committee of Arrangements, S. Bigelow. All the mediums in the State are specially invited to attend. We are already able to announce that many of the finest test mediums in the country will be present. The singing will be conducted by the Independent Church choir, one of the finest choirs in Eastern Ohio. Those who wish entertainment in the Institute should address, at once, R. C. Flower. Those wishing other arrangements, should address, S. Bigelow, Chairman of Committee on Arrangements.

R. C. FLOWERS,
ENOS HILLIS,
A. W. COATES,
W. S. PETTIT,
ENOS HILLIS. } Committee.

Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatauqua Co., N. Y., commences Aug. 14, ending [illegible] 1879. This charming resort is situated on the Dunkirk & Alleghany Valley R. R. ten miles south from Dunkirk, N. Y., and eighty miles north from Titusville, Pa. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot.

Reduced rates are provided on the D. & A. V. R. R. by getting return tickets. Lilly Dale is on an island in Cassadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, furnishing opportunity for cheap and delightful recreation. Markham's quadrille band is engaged for Saturdays and Sundays. Reliable test mediums and others, are expected for investigation and phenomena.

Passengers on the Philadelphia & Erie R. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at the D. & A. V. Junction, four miles east of Jamestown, N. Y. Those going by the Erie & Lake Shore R. R.'s change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. R. L. Watson, Titusville, Pa.; Judge McCormic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville Tribune, Hornellsville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P. Kinney, editor Waverly Advocate, Waverly, N. Y.; Miss Jenny Rhinds, of Mich., symbolic reader; and Lyman C. Howe, Fredonia, N. Y. Here is an array of talent that promises diversity enough to meet every class and all demands.

The managers are especially fortunate in securing the services of Geo. W. Taylor to act as presiding officer. His name is a guaranty of peace, order, harmony and success.

A Spiritual Meeting.

Arrangements have been made for a two day's basket meeting, on the [illegible] County Fair Grounds, three miles north of Wauseon, August 16th and 17th. Principal speaker, Hudson Tuttle. Vocal and instrumental music by Mrs. Tuttle. A good time expected. A cordial invitation is extended to all.

ALLEN SHADLE.
Ottokee, Ohio.

Notice.

The Spiritualists and Liberalists of VanBuren County, Mich., will hold their next quarterly meeting at Keeler Centre, in Mr. John Baker's grove, on the 9th and 10th of August. All come and bring your baskets; will have a picnic dinner on Sunday. Good speaking and singing is expected. *By Order of Committee.*
☞ Other papers please copy.

New Advertisements.

Miami Valley College,
UNDER THE CARE OF FRIENDS—ADMITS BOTH SEXES—CLASSICAL, SCIENTIFIC AND PREPARATORY DEPARTMENTS.
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Co-operative Enterprise
We wish to establish a co-operative community of liberal minds in a healthy and beautiful part of the best orange growing section of the Florida coast. [illegible] Address: M. & A. DWIGHT, Clear Water Harbor, Hillsboro Co., Florida.

A DISCUSSION
BETWEEN
E. V. WILSON, Spiritualist
AND
ELD. T. M. HARRIS, Christian.
SUBJECT DISCUSSED:
Resolved, That the Bible, King James' version, sustain the Teachings, the Phases and the Phenomena of Modern Spiritualism.
Price 10 Cents.
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The Only Known Remedy
THAT ACTS AT THE SAME TIME ON
THE LIVER,
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This combined action gives it wonderful power to cure all diseases.
Why are we Sick?
Because we allow these great organs to become clogged or torpid, and poisonous humors are therefore forced into the blood that should be expelled naturally.
KIDNEY-WORT RADICALLY CURES
BILLIOUSNESS, PILES, CONSTIPATION, KIDNEY COMPLAINTS, URINARY DISEASES, FEMALE WEAKNESSES, AND NERVOUS DISORDERS,
by causing free action of these organs and restoring their strength and power to throw off disease.
Why Suffer Billious pains and aches!
Why be tormented with Piles and Constipation!
Why frightened over disordered Kidneys!
Why endure nervous headaches and sleepless nights!
Use KIDNEY-WORT *and rejoice in health.*
It is a dry, vegetable compound and
One package will make six quarts of Medicine.
Get it of your Druggist, he will order it for you.
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The Celebrated Healer,
CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. [illegible] Post-office address, Yonkers, N. Y.

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Edwin D. Babbitt, D. M.
Author of Principles of Light and Color, Health Guide, Vital Magnetism and Chart of Health, will treat a few patients at his office (as below), or at a distance. [illegible] Chromopathy, (Color Healing) founded by Dr. Babbitt, address, No. 5 Clinton Place (near Broadway), New York.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Extracts from the Dhammapada, or Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LONDON, ENGLAND.

WORK OUT YOUR OWN SALVATION.

The pathway to salvation self must tread,
No other way that path pursue instead;
If the enlightened teachers thou wilt heed,
From Mara's bonds thy spirit will be freed.

He that will false and thoughtless speech restrain,
And from all fleshly lusts and wrong refrain,
Be ever in his mind restrained—sincere—
With these three roads to goodly actions clear,—
The pathway will attain which walk the wise,
(Whose goal beyond the power of passion lies!)

Through zeal is knowledge gotten (and retained),
Through lack of zeal is lost (or never gained);
This double path of gain and loss, who knows
Should that pursue around which knowledge grows.

Like some untimely flower let self love perish,
By thine own hand! To peace the pathway cherish.

REWARD OF HOLINESS.

Far better than a throne, or entering heaven,
Or if to thee were rule of all worlds given,
The rich reward which will thy being bless
Of the first step in truth and holiness!

Kinsfolks, and friends, and lovers will unite
To welcome him with deepest heart delight,
Who, absent long in lands remote, returns
Safely to those for whom his bosom yearns;
And thus his works receive that man to cheer
Who entering heaven, did well while he was here!

He whose ill deeds his actions good enshroud
Makes bright the earth, like Luna free from cloud.

GOOD AND EVIL.

Let him who sinneth once for aye refrain,
And not in that delight which bringeth pain.

Let him who doth the right to goodness cling,
Delight in good, for happiness 'twill bring!

Unwounded hands may fearless poison take,
Nor is there ill for him who doth not make.

Let none of evil lightly speak or think,
And say, "'Tis naught if not *too near* its brink,"
For as by falling drops the vessel fill,
By little, often, fools are full of ill!

Think not of good with cold indifference,
And say in heart, "It will not recompense,"
For as by drops the vessel overflows,
By small degrees the wise man goodly grows.

PREPARATION FOR DEATH.

Thou art become like leaves decayed and sere,
Behold the messengers of Death come near;
Thou standest at the door of thy exit,
With no provision for thy journey fit.

Work hard! be wise! thyself, an island make
(Above the billows of the stygian lake),
Let wisdom's breath with imperfections fly,
And guiltless join the souls elect on high!

Thine earthly pilgrimage is now complete,—
The road to Death hath now no resting seat,
(Through Yenu's waters deep thou soon wilt wade)
And for thy journey no provision made!

Work hard! be wise! thyself an island make
(Above the billows of the stygian lake),
Thy frailties wisdom's breath will blow away,
Then guiltless bid farewell to birth—decay!

The Traditional and Real Washington.

Mr. James Parton has an interesting article in the current number of the *Magazine of American History* on "The Traditional and the Real Washington." He enters largely into the history of the Rev. Mason Locke Weems, whose first life of Washington is mainly responsible for the fictions concerning the Father of our Country, including that of the cherry tree and the hatchet, which have been so widely spread abroad. There seems to be absolutely no foundation, in fact, for most of these stories. Weems, who was a poor creature, half preacher, half book-peddler, invented them for his own profit and amusement. He called himself "Rector of Mount Vernon Parish," but Bishop Meade asserts positively that he was never Rector of anything in the world. It is astonishing, in view of the poor character of this work, and the comparative ignorance of it among cultivated people, how strong a hold it has on the affections of the people. Mr. Parton says it is still a standard publication, and has a large and steady sale among the poorer classes.

It was Weems' Life of Washington that assisted to call forth the latent mind of Abraham Lincoln, when he was a ragged, ignorant, bare-footed boy of the frontier, fourteen years of age. He borrowed the fascinating little book of a neighbor, and as often as he could snatch a few moments he read it with avidity, as hundreds of thousands of boys have done before him, and as thousands are now doing. It proved a costly book to the poor lad, for when it was not in use he was accustomed to place it on a shelf in his father's miserable log hut; and one night, while the future president was asleep, the rain poured through a crevice between the logs and spoiled the precious volume. Books were books on the frontier then. The owner refused to take back the damaged volume, and Abraham was obliged to pay for it by working three days at twenty-five cents a day. The book is still one of the staple commodities of the trade, although the polite world never sees it, and rarely hears of it.

The story of the hatchet was a pure invention, but that of the garden seeds planted by the boy's father growing up into the name of George Washington, and affording material for a pious lesson, was stolen bodily from Dr. Beattie. Mr. Parton's article is full of new material. He is the first to show, for instance, that George Washington, before his marriage, had no family influence back of him; and in other points he disputes the authority of all previous biographers.

People who try to make out that the Talmage doctrines are things of the past, look very superficially. They forget that Talmage lives today. They forget that Rev. Mr. Bayliss, and Mr. Moody, and Henry Varley, and Dr. Withrow, and Dr. Tiffany, and Spurgeon, and Beecher, and Bishop Haven, and the preacher of the Congregational Conference that met in Ann Arbor last fall, and the pastor of one of the churches of this city, whom I have referred to, all live, to-day. They forget that most of these men are representative men. They forget that the startling, must I not say shocking utterances, which I have quoted from them, were for the most part made within the past few months. They forget that while the various denominations are every few months arraigning and trying some minister for supposed laxness of theological views, they none of them ever arraign or try anybody for preaching such dreadful things as I have quoted. They forget that when the Methodists bring a preacher before an ecclesiastical tribunal, it is not a Mr. Bayliss, or a Dr. Tiffany, or a Bishop Haven, or any other teacher of extreme orthodox doctrines, but a Dr. Thomas, whose view of the atonement, they think, does not have in it quite enough of the sacrificial idea; and when the Congregationalists refuse to ordain a man to the ministry, it is not a Dr. Withrow, who teaches that God cannot see a sinner's guilt through the blood of Christ, but a Mr. Merriam, who doubts the eternity of hell; and when the Presbyterians try a man on account of the character of his religious teachings, it is not a Dr. Hodge whom they try because he is too rigid in his Calvinism, but a Prof. Swing because he is too liberal.—*Rev. T. J. Sunderland.*

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER TWELVE.

As a general thing men and women, be they simply investigators or full believers, are averse to sitting in dark circles, and in the past, I have been more or less opposed to them myself; but where the medium has been tried and is willing to be placed under crucial conditions, I can see no objection; but when it is shown that there is a disposition to cheat, and attempt to produce bogus phenomena, then demand the light. This willingness on the part of some mediums to do all they can for the production of genuine phenomena, is commendable and with none more notably than Mrs. Maud E. Lord. At the house of Fred Haslam, Esq., in Brooklyn, in the winter of 1878, I had the pleasure of first attending one of her séances, and of the twenty-five persons present, several of whom had never sat in a spirit circle before, I do not think a single one expressed a doubt as to the genuineness of the manifestations;—all seemed fully satisfied, and I think could exclaim as did one in the olden time, "Lord, it is good for us to be here."

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium in the centre of the circle, with her own feet resting upon those of some person near her, we first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle. Next, audible spirit voices sometimes in whispers loud enough to be heard only by the loved one, and then again strong and clear; soft and loving touches by the hand of the spirit, and then again kisses on the brow and cheek, and spirit arms clasped around the neck in loving embrace. Mrs. Lawrence, of New York City, who quite recently was translated to the other home, published last winter a volume—the matter selected from various authors—with the title, "Do they love us yet." She has now in the world above found this to be true, and in that happy reunion, she realizes that the "loving live and the living love."

A heavy masonic gold ring worn by Mrs. L., was with others placed in the hand of a gentleman sitting in the circle opposite of me, at least twelve feet distant; this masonic ring was placed on my finger, and at the same time a voice said, "Martha is here." I said, "Will you put the ring on Fannie's finger immediately?" This was done, and the latter said, "Will you place the ring on Sarah's finger." She was sitting on the other side of the circle, and immediately exclaimed, "The ring is on my finger." Before I had left home, I said mentally to the spirit of my friend B., who has several times been alluded to before in these articles, "If the manifestations are genuine I want you to place your hand on my knee." This was done strongly and fervently, and it seemed to me as if I could feel his very presence as in the olden time when he lived in this life. When he did this, he said in a loud and clear voice, so that every one in the circle could hear, "Nichols, do you remember our last talk. You were right, and I was wrong. I do live." At another time he said equally loud and distinct, "Nichols, this knocks hell out of old Theology," which was a characteristic expression. A brother who passed to the Spirit-world when quite a young man gave his name, "Don Bradley," and also a sharp ringing whistle. Mrs. L., at this time was far away in an extreme corner of the circle, and she wanted to know who was whistling. A gentleman near me was clasped by his sister's loving arms, and a holy kiss impressed upon his brow, the memory of which will go with him through all ages. Another lady, a medium and clairvoyant, had her two spirit children come and talk with her, sit in her lap, and she received loving words and caresses. A gentleman who was a member of the Theosophical Society of New York City, had a spirit friend come to him, who had been converted to a belief in Spiritualism through Mrs. Lord's mediumship, and give him the very grip and password of the society. The gentleman not fully comprehending it, the spirit again came a few evenings later in my own house and repeated it to the gentleman, so that he could understand it, giving his name in full for identification. But the most pleasing and affecting of all the manifestations that were given that evening were to an old lady, who, if my impressions are correct, had never before sat in any circle, and when the dear companion of her earlier years, with their children and their grand children, came, and the words, "Dear wife," "Dear mother," and "Grandma," fell upon her wondering ears, her soul became full to overflowing with the glad tidings of great joy, and with the tears streaming down her furrowed cheeks, she exclaimed, "I am not forgotten. You do still love me." As she departed to her home she might have said as one did of old, "Lord, now let thy servant depart in peace." Mrs. Lord is the only medium in whose séances I ever sat, where several distinct voices are heard at the same time; at one time there were at least six distinct voices.

Mrs. Lord gave another circle in Brooklyn in my old home, which was as fully satisfactory as the one at Mr. Haslam's, only a very small part of which I have reported, and it is the earnest prayer of every one who has been in her circles, that many more mediums like her may be developed and used, that all doubt and unbelief may vanish from the face of the earth; and the ever recurring question that has come to us from all along the past ages, and which is still knocking at the portals of every human soul, "If a man die shall he live again," be satisfactorily answered.

S. B. NICHOLS.

Brooklyn, N. Y.

The Divining Rod.

I saw an article in the JOURNAL of the 28th ult. in regard to the Divining Rod. I am now fifty-eight years old, and I suppose that I have designated more than one hundred places where to dig for water; occasionally I could not tell the depth to water; now, however, I rarely fail. It is said by writers on this subject that bones, chalk and metals, as well as water, attract the rod in my hands. I am called a water witch here. The distance of the water from the surface I find by walking away from the water, at right angle, until the rod turns back to the starting-point; that is, the place where it was first attracted. The reason I sometimes fail to tell the exact depth to dig in this country, is because we often reach chalk before water, the depth to chalk being correct, and if no chalk, the depth to the water can nearly always be told.

There is a very intelligent gentleman here who accounts for this manifestation. He believes that there is an electrical influence emanating from some persons all the time, and water having a greater affinity for electricity than any known substance, the current passes from the holder to the rod, and from the rod to the water; yet this theory don't hold good when I tell the depth, for I am then going from the stream of water until it turns back to the starting point. Coal is said to attract the rod. I have always thought that there was some method to find minerals, but I don't know how to do it.

I have a neighbor who can follow the track of persons, and by so doing he has found knives, and in many instances hidden money. I think if this power was fully developed in myself or others, it would be of great service to the detectives of the country, as well as to find minerals, lost or hidden treasures. We eat our food, but don't will its digestion, yet the power to digest is in ourselves. The Jews consulted the Urim and Thummim, and future events were predicted. I think the great Fountain of Intelligence predetermines all things, and if I was fully developed I could as easily trace the footsteps of individuals as a stream of water.

I ask you to publish this, that men of scientific attainments may tell, or write to me, if they know of any substance that gold would attract, and if there is any such substance known to any one, very likely if placed in my hands I could succeed in the discovery of lost or hidden treasure, on water as well as land.

Dyer Station, Tenn. W. G. CRANE.

Wm. Green, of Mass., writes: Brother Davis' articles upon "The Philosophy of Crime, and the Cure of Criminals," are the best productions upon those two subjects, that I have ever seen, and I believe the best ever written. Those two subjects need to be brought before the community, and kept there till all become educated upon those points.

Items from Neshaminy Falls Grove.

To the Editor of the Religio-Philosophical Journal:

The camp meeting at Neshaminy Falls Grove, under the auspices of the First Society, is now beyond doubt a success. Every available means that could be applied to help pay expenses were brought into service by the committee. Immediately beyond about forty neat cottage tents, are two large stands, one for the dispensing of refreshments of all kinds, from the delectable ice cream, down to the California peanut; the other is a large ornamental pavilion, with two long tables, with seating capacity for two hundred, where good substantial meals are served at fifty cents, with six or eight colored waiters thrown in, just to add a little of the bon ton. Both of these stands are handsomely patronized, the profits of which go to the funds of the Society.

The speaker's stand is large and of a handsome design, erected on a gentle slope before which are smooth plank seats with a seating capacity for a thousand. This is an improvement on the rough inch pine board, that cracks and breaks just as the speaker becomes most interesting.

July 20th was really the opening time for the camp meeting. The day was beautiful, and by 10 A. M., over two thousand people had gathered on the grounds. Professor Buchanan delivered the opening oration. His address was profoundly rich with new thoughts. He took the ground that the basic principles of pure Spiritualism are Christianity; that the church doctrines of to-day are a mockery to the pure and divine teachings of Jesus, and that Spiritualism in its rapid progress is bound to fill the world with this better light. Woe to him that would attempt to resist its onward march, for he will be crushed beneath its gigantic power. The Professor gave great satisfaction.

The services in the afternoon, as in the morning, were commenced with music. Mrs. E. L. Watson, of Titusville, Pa., opened with a fervent prayer, then delivered an inspirational address an hour and fifteen minutes long. By this time the audience had increased to over three thousand, rapt attention was paid to the lecture throughout, and every evidence showed that Bucks county is alive to the new departure from the old faiths, for many not only expressed surprise, but appreciation at what they heard, and went away more confounded than ever before. The theme of Mrs. Watson's lecture was "The past and Future of Spiritualism." She traced life down the ages, from the monad to the present advanced development of human intellect. She showed that the world had need of all its crucifixions, its evolutions and convolutions, to bring about its present state of physical and moral growth.

Several good test mediums occupy tents, and give sittings at intervals to those who desire their services. It is to be regretted that we cannot on such occasions enlist the services of Dr. Slade, Mr. Foster, Mrs. Simpson, Mrs. Thayer, or others who can lay the facts of the spiritual phenomena right at the feet of the inquiring skeptic. Truly the harvest is great, but the laborers are few, and I am satisfied that the few thousand dollars expended by the First Society for camp meeting purposes, will not only return the money with interest, but yield a hundred fold in good results. In just such methods as these, we are most effectual in spreading the truth to the hungering millions. There is a joy in doing good which can only be realized when faithfully employed therein; self-gratification, and the vain delights of summer resorts, where the palate is pleased, and the ear tickled, cannot be compared with the sweet fruition arising in the soul when employed in the service of love to a world filled with all manner of wrong and outrage. Rich men more especially have this now in their power. Halls might be built and temples raised to truth, transmitting to future generations the names of thousands of illustrious donors, who might shine as the stars in the firmament forever, but misusing their wealth, or using it for selfish purposes, will find their lives a blank and their names perish with their wealth. In the language of Cicero, "Brief is the span of life given us by nature, but the memory of a life nobly rendered is immortal."

The package of JOURNALS donated by you for free distribution on the camp ground, were given only to such as we believed were strangers to Spiritualism, but had intelligence enough to read the paper, and investigate the philosophy. They were received with eagerness and gratitude, and for your kindness we express in their behalf many thanks. JOHN A. HOOVER.

Philadelphia, July 25th.

A Voice from Prison.

To the Editor of the Religio-Philosophical Journal.

The JOURNAL came into my eager hands a few days ago, and I shall improve this, my first opportunity, of acknowledging the receipt of it. I wish I could repeat for you a tithe of the expressions of gratitude and pleasure which I have heard about the kind friends who so promptly and generously responded to my appeal. Be assured, however, that their kind interest in, and sympathy for us, in this our miserable condition, elicits from us unprecedented praise and admiration, and it is not lightly received, nor soon *forgotten*. The hand that will strive to envelope our shrinking shame in strong sympathy, cheering us the while, leading us on until we stand firm and fair before the world again, is surely the hand of a friend, whose soul is brighter and dearer than that of a pitiless brother, who seeing our helplessness, passes by on the other side. I trust that the silent agency of the JOURNAL—their kindness has enabled me to place weekly before my fellows—will, in many cases, stir old remembrances, and awaken early refining influences, too often lost, or crusted over, in the rough life of prison. Again accept collective and individual thanks for your kindly sympathy and words, and assure the gentlemen who have paid our subscription for us that their kindness will ever be held in grateful remembrance by many a "boy in stripes."

Very truly yours,
ROBT. A. GOODALL.

Michigan City, Ind.

A Curious Dream.

A little incident occured in connection with my communication which appeared in the JOURNAL of May 31st, that I wish to give you. On Sunday morning after receiving the JOURNAL containing the article referred to, I went to visit my mother who resides some ten miles from here, and who knew nothing of what I had written. She related to me a dream which she had the night before, of my sister who died last May. She said the dream was very vivid; that she saw Carrie as perfect and natural as at any time in life, and conversed with her as though in life. She said, "Carrie stated to me Tommy had to go and put that in print. I do not know what she meant by it." I then took out the JOURNAL and showed her what I had written concerning my visit to Mott's. Until then, mother did not know that I had written anything. To those who have any faith in dreams, there is food for thought. To me it is simply a *curious incident*, and as such I give it.

T. J. MORGAN.

The President of the Lake Pleasant Camp Meeting, writes as follows: The JOURNAL of July 19th is before me, and I have just finished reading the article headed "An Important Step." In regard to stopping the paper at the expiration of each subscription, I think you are entirely right. I believe you will find a sufficient number who are so anxious to see the JOURNAL each week, that they will willingly pay in advance to sustain it nobly. I am glad to see that camp meetings are springing up all over the country. We were told by a spirit, at a circle held here shortly after we had decided to hold our first camp meeting in 1874, that the influences from the Lake Pleasant Camp Meeting would extend farther and wider than we had any idea of. The prediction has proved true. We should be very glad to have you visit us in August, that we might offer you the hospitalities of the Association.

Wishing you great success, I am
Yours truly,
JOSEPH BEALS.

S. H. Garretson writes:— * * * I am much gratified that you have reduced the price of the JOURNAL; I hope it will bring it within reach of many more who would favor the cause; also the prepaying system will be an advantage to you and the reader.

F. N. Blackman writes: That's right; reduce your subscription; demand pay in advance, and snap your fingers at duns.

God is not a Respecter of Persons.

The *Christian Advocate* announced that a child three years old, dying of scarlet fever, and for hours unconscious, suddenly opened her eyes, looked around the room as though filled with wonder and delight, and exclaimed, clapping her hands, "Oh! mamma, see the beautiful children." Her mother said "Where?" "Oh! all around," she replied, turning her head in every direction, "They are coming, they are coming, they are close to me," and in a transport of joy she put up both hands, laughing gleefully, and died.

That is a good, honest statement for a Christian paper to make. The materialists will make the same statement, as within their experience and account for the phenomenon by declaring the patient "out of its head." Whatever that may mean, they don't attempt to explain. But how do self-styled "Christians" attempt to account for these phenomena? They assert them "to be vouched for by God to his own peculiar people," meaning themselves and their children, to the exclusion of the rest of mankind.

Spiritualism comes to the aid of God ("stands up for the Lord, fights on his side" as Christian people say, and on the side of the Bible) by declaring that in this, as in other matters, God is no respecter of persons.

Spiritualism asserts and proves, and for thirty years has asserted and proved in the face of these two faithless generations, the Materialists and the "Christians," 1st. That these phenomena do occur widely in unnumbered instances, and 2d. That God, in His wisdom, sends them to all grades and classes of humanity, young and old; to those whom "Christianity" styles "bad," "wicked," "infidels" and "heathen," as well as to those it styles "good" and "Christians."

Thus Spiritualism is the defender of the Lord and the Bible, in that it asserts and brings proof irrefragible that God in this matter is not a respecter of persons; an assertion of which "Christians especially would do well to take take heed.

Let us all be brethren. We *and all creation* are his children. BRONSON MURRAY.

Dr. Slade in San Jose, Cal.

Dr. J. L. York writes as follows from San Jose, Cal.:

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing is to know rather than to believe. He has lately paid us a visit at San Jose, and we were invited to witness his wonderful manifestations of spirit power. He is a genial, honest man, whom to know is to regard with favor; his séances are held in broad daylight, and are highly satisfactory. The phenomena through him have been so often described in the JOURNAL that I hardly need to recite the details of what I witnessed. Suffice it to say that the slate-writing was truly wonderful, as well as highly acceptable to me, as I received two communications from my son Frank in almost the exact style of his composition and handwriting, produced between two closed slates held by myself alone. I received also a lengthy message from the Doctor's wife in spirit-life, directed to myself as a worker in the field.—She referred to my ill health, and gave me encouraging, hopeful words, and promise of returning vigor.

Dr. Slade will soon start eastward, and I am constrained to say to the friends at Reno, Eureka, Ogden and Salt Lake, as well as other points en route to Chicago do not fail to see him. Skeptics especially should not miss the opportunity of testing his wonderful gifts.

Permit me also to say that I am glad you are enabled to reduce the price of the JOURNAL, and I truly hope you will be amply rewarded by a large increase of subscribers, as you richly deserve, and thus in turn break the bread of life to many who have not felt able to subscribe at the former price. I wish that I had money, for then our papers should not want; but I am not only poor, but have ill health. I thought I was cast iron, and could endure anything, but like E. V. Wilson, over-work has brought me down with a crash, and I have been unable to speak since my return home in February last, but I hope to be able to take the platform again in October, when I propose to visit Oregon, Washington Territory and British Columbia.

A Fear of Hell.

Dr. Erasmus Darwin in the last century, in one of his medical works, treats the fear of hell as a disease. In his Nosology he classes it among the diseases of volition:

Orci timor—The fear of hell. Many theatric preachers among the Methodists successfully inspire this terror and live comfortably upon the folly of their hearers. In this kind of madness the poor patients frequently commit suicide, although they believe they run headlong into hell, which they dread! Such is the power of oratory, and such the debility of the human understanding!

Those who suffer under this insanity are generally the most innocent and harmless people, who are liable then to accuse themselves of the greatest of imaginary crimes, and have so much intellectual cowardice they dare not reason about those things which they are directed by their priest to believe, however contradictory to human apprehensions, or derogatory to the Creator of all things. The maniacal hallucination at length becomes so painful that the poor insane flies from life to become free from it.

Where the intellectual cowardice is great the voice of reason is ineffectual; but that of ridicule may save many from those mad-making doctors, though it is too weak to cure those who are already hallucinated. Foote's Farces are recommended for this purpose—Darwin's Zoonomia, vol. 1, p. 335.

J. Murray Case's Opinion.

As to trance speakers, who pretend to speak in a perfectly unconscious condition, I don't believe one exists, *or ever did exist*. In a perfectly unconscious trance condition animal life is completely suspended, and spirits can no more control the body or organs of speech, than they can that of a dead man. In so-called trance speakers, the brain is simply illuminated, and not entranced, and the medium, I will further state, is always partially conscious, but thoughts come with but little or no mental effort. They assume the trance, and give the name of some dignitary as their control, simply to give more authority to their words. That is my opinion. I may be wrong.

S. Hayford writes: I see in your noble paper an account of a wedding in the land of spirits. We are told, however, "They neither marry, nor are they given in marriage." Spirits have told me they "know nothing of time or space; can't measure it"; then, again, they have rapped out their age, length of time since they died, distances of places, etc.

I know that my wife, dead twenty-five years, and my mother, dead sixty-three years, did appear to me, plain as in life, and my wife talked of family matters known only to me. The other day my wife came again. I said to her: "You was once called the best dancer in Saratoga. Can't you dance for me to-night?" There was only one at the stand with me. You would have laughed to see that stand walk out to the middle of the floor, dance, turn every corner, etc. We had to walk the length of the floor to keep hands on the stand. Success to your paper.

Ambrose Kent writes: J. L. Potter continues to minister to us once a week at Wonewoc, Wis. We have a hall that any one can occupy free, who wishes to speak upon Spiritualism or any other subjects of interest, and cordially invite such to call.

Jesse C. Butler, the poet, writes: I admire the scrutinizing ability manifested in your paper; it is necessary and useful. The fungus superstition seems always ready to spring up in the richest pasture of truth and usefulness.

M. L. Hutchinson writes: I am watching with interest the various discussions on mediumship and medium, etc., and think your criticisms are generally just and free from personal offense.

Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself and you shall have the support of the world.—*Emerson.*

Notes and Extracts.

Spiritual manifestations to the non-spiritual are foolishness.

The hum of a tea-kettle paid for is more beautiful than the most splendid air on a piano that is not.

Only what we have wrought into our characters during life can we take away with us.—*Humboldt.*

Most of the shadows that cross our path through life are caused by our standing in our own light.

A mother's love, a father's affection, for their children typifies the love and and affection manifested by our heavenly parent.

It is an undisputed truth that no man ever made an ill figure who understood his own talents, nor a good one who mistook them.

Mediums, as a class, do not differ much from the generality of mankind. It is not considered the part of wisdom to deify any human being.

God is no respecter of persons. The whole human family are his children; and if one can hold communion with the departed ones, then all may.

All great souls, including the historic Jesus, have been represented as retiring from the busy pathways of life to meditate and commune with the unseen.

If we cannot lay the foundation, it is something to clear away the rubbish; if we cannot set up truth, it is something to pull down error.—*Macaulay.*

If the soul be filled with love and charity, and a desire to benefit even the most humble, that man will be welcomed with songs of gladness by the hosts of heaven.

No good man ever gave anything without being the more happy for it, unless to the undeserving, nor ever took anything away without being the less so.—*Landor.*

Were it possible for even an atom to die, then time would witness the destruction of all things, for all things seen are but particles held together by a law of attraction.

Slavery is the result of ignorance upon the part of the enslaved, and only as man moves out into the stream of spiritual unfoldment does he begin to feel the throbbings of his own spirit, the action of his own mind.

There is a time in the history of every person when their cheeks pale at the thought of death. This feeling is not a natural one, but is an intuition of the human family, transmitted from parents to children.

Men, to a certain extent, live in their works. Milton's memory will never be blotted from the list of poets. Shakespeare will live so long as art and intelligence can blend together in the production of his mind-pictures.

Religion, to be of benefit to the race, should be based upon love and not fear, because the characteristics of Deity are love. Fear is an enemy of the race, and whatever is detrimental to man's highest good is at enmity with Deity.

A noble man compares and estimates himself by an ideal which is higher than himself, and a mean man by one that is lower than himself. The one produces aspiration, the other ambition. Ambition is the way in which a vulgar man aspires.

The longer I live the more do I become satisfied that nothing is so good for people who are in deep trouble as real hard work—work that not only occupies the hands, but the brain; work on which one lavishes the best part of the heart.—*W. G. Eliot.*

Nature commands every man to take care of himself. The society or association which bids one man to take care of another, or says that every man should be provided for by the state or nation, is teaching a false principle.—*L. K. Washburn.*

Education forms the basis of human progress. The ignorant man never changes. He wears the same mental garments at sixty that he did at five years of age, and whenever such an one is found, it is safe to say that there will be found an opponent of Spiritualism, and an earnest advocate of church dogmas and church creeds.

Nature, like Scripture, furnishes many texts illustrative of and revealing to man the presence of a power unseen, yet ever in motion, producing and demonstrating the fact that, beyond what can be seen, there is a power working inwardly, moulding and fashioning according to law all the varieties and varying grades of human intelligences.

The recognition of the higher phases of man's being are not to be attained by the mere acquirement of knowledge; volumes of the most perfectly constructed information cannot reveal to man the beautiful circumstance of spiritual life; only in the cultivation of states, by the right application of knowledge can this desirable standpoint be obtained.

Every family should have their family altar, and it should be a spiritual one—nothing of a material nature should be allowed to enter within the vail. It is at such times and upon such occasions that the loved ones, the saints of heaven, are moved to congregate there and unburden their souls. It is there the spirits of men are led into communion with the unseen.

Knowledge dwells in heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds,
Till shaped, and smoothed, and fitted to its place,
Does but encumber what it seems to enrich.

The best guarantee any person can have is a true life—a life spent in doing good, in caring for the fatherless and the distressed. Around the bedside of the sick man hosts of angels congregate, and as the ties of earth begin to drop, one by one, loving hands are outstretched, ready and willing to bear the freed spirit to their homes, where not a disturbing breath is felt, nor a discordant sound is heard.

The Christian theory is that after the body has passed through the process of death, so-called, provision has been made by which a reunion is to effected; but this reunion presupposes, that the life forces of one of the departments of the being is still in existence—did not die with the body, but has been held in reserve until a stated time, when by a divine command the reunion takes place, and the sleeping dead awake again.

"**Doubt,** you say, is Devil-born."
"I know not—one, indeed, I knew—
In many a subtle question versed—
He struck a jarring lyre at first,
But ever strove to make it true.
Perplexed in faith, but *pure in deeds*,
At last he beat this music out:
'There lives *more faith in honest* doubt,
Believe me, than in half the creeds.'"

There cannot, at the present period, be any subject of greater importance than the one involved in such questions as, how the youth of the rising generation are to be educated, what moral instruction they are to receive, who shall impart to them this instruction, what shall constitute the standard code of what they are to be taught, and, if they use the Bible, what portions they are to reject, and what portions of that book are they to receive?

Pope gives utterance to the following:
"Pride, the never-failing vice of fools."
"A little learning is a dangerous thing."
"To err is human, to forgive divine."
"Beauty draws us with a single hair."
"Whatever is, is right."
"The proper study of mankind is man."
"Order is heaven's first law."
"An honest man's the noblest work of God."
"Just as the twig is bent the tree's inclined."
"The feast of reason and the flow of soul."
"Act well your part, there all the honor lies."

By the upsetting of a boat on Onondaga Lake at Syracuse, Mr. A. S. Sanford, son of Prof. H. H. Sanford, of Chicago University, was drowned with a young lady companion. He was a student in the theological department of Madison University, at Hamilton, N. Y., and had been licensed to preach, and was engaged to supply the pulpit at Manlius on the next day. He had nearly finished writing his discourse on the text, "Son remember," on Saturday afternoon, and left the manuscript on his table for a boat-ride. Where he stopped was a vivid description of the rapid exercise of memory in a drowning person, a few hours later to be his own experience.

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Continued from First Page.

transpired, even to the most secret incidents in the family circle. In fact, he knew everything about everybody, even to the contents of their private letters, and thus became so dreaded and disliked that he was forced to leave New York at last, which he did, I can assure you, in a very great hurry. He is doing just the same thing in London. He has plenty of people at work for him; probably all your servants are in his pay and your lady's maid carries your letters first to him."

"How can you suggest such a horrid idea?" cried the lady, in consternation.

"Have you never noticed," went on the American, with a smile of amusement at her agitation, "the way in which he enters a room? He looks all round with a quiet glance before he speaks to anyone, and he takes in everybody and everything in it, while if any of his secret police are present, he understands by a sign from them the situation of affairs, and how to exhibit his clairvoyance. All this was proved against him in New York."

The lady seized the earliest opportunity of confronting Mr. Fletcher with these horrible accusations.

"What have you to say to this?" she exclaimed, when she had related the conversation to him. "I implore you to tell me the truth about it!"

"There is but one fault in the story," said Mr. Fletcher, "which is, that I never practiced as a clairvoyant in New York in my life, and have never spent more than forty-eight hours at a time there."

It has been said recently, that certain illustrious personages exercise a secret inquiry into the sayings and doings of the lesser members of society. Let us hope that this is a practice indulged in only by Royalty, and that the strange manifestations of clairvoyant power cannot be explained away in so uncomfortable a manner. One strong argument against this explanation is, that it would evidently take more than the fees which a clairvoyant could earn, to pay for the services of this secret police; such a luxury is one which fortunately can only be afforded by very great persons indeed. Strange as it may sound, it appears to be easier for some people to look, we will say, into a crystal, if they want to see into the lives of others, than to pay a secret agent. Whether that is a more comfortable idea, for those who like to live a part of their lives in the dark, is a matter of doubt. Mesmer and Baron von Reichenbach consider the peculiar influence of crystals and magnets upon certain sensitive persons, to be attributable to the mysterious power of odylic force. But the Brahmin seer is contented with a beetle-nut, which is of as much use to him, as though he had Dr. Dee's crystal itself to look into. The steady gaze of the seer upon an object of this kind, appears to have some sort of mesmeric effect upon him, and to open his inner vision. At the same time there does, indeed, seem to be a special luminous quality, in a pure and perfect crystal, which makes it an easy window for the seer to look through into that world which we call unreal—the world of visions and apparitions. The best crystals are of Japanese production, and are probably used by them, as the Chinese use their magic mirrors. But Japanese magic is a subject upon which little is known; all we can positively say, is, that the Japanese crystals are particularly perfect and clear.

As an instance in the way of which crystal seeing may be used the following anecdote is of interest:—

Two persons of our acquaintance called upon the fashionable clairvoyant one day, and were anxious to obtain some information from him, without putting their query into words. This mental questioning is a severe and strange test to put upon a clairvoyant, but it is very satisfactory to the questioner, as he knows he has given the seer no clue to what he wants to know, if he has only formed the question in his mind without uttering it. To obtain the answer on this occasion, a large oriental crystal was used, with result as follows:—"I see the water—how blue and dark it looks. Now I see a large steamer upon it, and it passes before me. I can see three people in it, in whom you are interested."

"When will they arrive at their destination?"

"When? why they are arrived; they landed on Saturday."

"At what time?"

"At three o'clock." The others said, "Impossible, for they are not due until to-day."

The seer continued: "It was an extraordinary smooth and quick voyage; that is why they have arrived so soon." This so impressed the others that they drove to the office of the steamship company to inquire if the ship had arrived, and to their astonishment the reply was given, "She arrived at three o'clock on Saturday."

At another time, in a stranger's house at an evening party, a crystal was handed to the seer. He looked into it and said, "I am taken to another country; I think it is Australia. I see a young gentleman writing to you," indicating one of the persons present. "I can see the import of the letter. The writer has been very ill, suffering from heavy loss of money; he writes to ask you for assistance. The letter was written some time ago. It seems as if it was already received. No; but it will be received very soon."

The lady replied: "I have a friend in Australia, but received a letter from him a short time ago, which contained nothing of the matter alluded to; and as we seldom write, although great friends, it is not in the least likely that I shall receive a letter from him for months."

This vision was regarded as inapplicable, but the next evening's post brought the lady a letter from her distant friend, telling of a recent and severe illness, and asking for pecuniary assistance.

These telegraphic visions open a strange vista of suggestion; they cannot but make us feel that we are in reality much nearer together than we appear to be, and as if there is an underlying life which a few people touch upon, where the dominance of matter no longer interferes to separate us. It seems indeed as if this round globe fulfilled one of its uses in keeping us apart.

"We mortal millions live alone," says Matthew Arnold; how much is done by the "solid unrealities" of material life as Nathaniel Hawthorne calls them, to produce this solitude of the individual man? We use the telegraph wires and the telephone, and are proud of being able, by dint of controlling matter, to communicate so quickly with other souls. It more rarely occurs to us to investigate our own personal powers, and to simply try the communication of soul with soul by using the spirit's own telegraph wires.

"Waft of soul's wing!
What lies above?"

What indeed! Most of us tremble at that uncertainty, and pause on the threshold of the dim life into which so many have seen some kind of gate ajar before them—some mysterious opening of dreams, presentiments, or visions. But so few have courage to step through and

"Wander at will
Day after day,
Wander away,
Wandering still.
"Soul that canst soar!
Body may slumber;
Body shall cumber
Soul flight no more."

Such a state as this when the body is no longer a cumbrance is rare indeed, even in those who have been most venturesome in breaking its bars.

The state of clairvoyance, or the condition when the spirit seems released from the body and allowed to "tread joyously the silent slopes of air" will come frequently when least coveted, and will sometimes prove its kinship to the inspiration of the poet by a total refusal to come when desired.

[Conclusion next week.]

Mrs. Simpson in Iowa.

To the Editor of the Religio-Philosophical Journal:

According to previous announcement in the JOURNAL, Mrs. R. C. Simpson, of Chicago, on her way to Minnesota, stopped a day or two at my house in Marion, Iowa. She arrived Tuesday, July 22nd, on the morning train. About 10 o'clock A. M., thirty-five or forty neighbors and friends came to my house for the purpose of witnessing the phenomena which take place in the presence of this distinguished medium. During the forenoon the flower manifestations and independent slate writing were wonderful and bewildering, if not absolutely convincing to every candid observer. From my stand-point, I regarded the evidence as resistless and overwhelming.

Not to weary your readers with details, I will mention two incidents of the morning séance: Two bottles, tightly corked, were placed on the slate, resting upon the palm of the medium's right hand. She then introduced the slate underneath the stand and its cover. In a few moments she withdrew her hand, and in one bottle was discovered a leaf, and in the other a large red flower commonly called a double geranium.

E. S. Foster, Esq., of Clinton, Iowa, being present, watched every movement with much interest and with scrupulous care. Flowers were produced in the goblet, while he held both hands of the medium firmly and pressed the goblet to the top of the stand, in the presence of the whole company. He will bear testimony at any time that this phenomenon was wholly outside of the sphere of sleight-of-hand or legerdemain. Mr. Foster is an able lawyer of great force of character, an independent thinker, honest and fearless. He is a member of the M. E. Church and is an honor to anybody with which he may be associated. He expressed himself as thoroughly satisfied of the reality of the phenomenon, and of the honesty of the medium.

Another séance was given in the afternoon about three o'clock, and many of the most noted skeptics of the town were present. The circumstances were exceedingly unfavorable. It was the hottest day of the year, the medium very much exhausted, and the skepticism of some lookers-on so strong, that they could not be convinced though "one should rise from the dead." The independent slate writing was done between two slates, held on the palm of the medium's right hand or underneath the base of a goblet where a single slate was used. This process has been so frequently explained in the JOURNAL, that a particular description of it in this article is not necessary. The tests by slate writing were very good. The flower manifestation was not satisfactory, because only one flower was produced, and that not under the rigid test conditions which accompanied the manifestations in the forenoon. The medium was exhausted, and I was greatly surprised that a single flower was presented.

Dr. Hurlburt, a homeopathic physician, who located here about three years ago, and who was at my house during the afternoon, becoming somewhat interested, called at my house again in the evening. While sitting on the porch, in company with my family and others, it being nearly or quite dark, Mrs. Simpson gave a remarkable delineation of his peculiar traits of character, making some allusions to his previous history. Many things were mentioned, of which I had not the least knowledge or information. When the medium finished her remarks, Dr. Hurlburt turned to me, saying, "Its true to a dot." Many other mental tests were given by Mrs. S. while at my house affording evidence of her wonderful mediumistic power which is absolutely resistless. One-tenth part of it in weight would cause the conviction of any man in our community on a charge of murder. Dr. Hurlburt has already entered upon an extensive and lucrative practice. He is a man of eminent ability and was formerly one of the leading members of the Ohio Conference of Ministers of the M. E. Church. He is now a member and local minister of the M. E. Church of Marion.

On the morning of July 23rd, Capt. A. P. Alexander and wife, and Z. V. Ellsbury, formerly County Superintendent of Public Schools, in this county, and now Superintendent of the M. E. Sunday School of this city, came to my house for a private séance. Flowers were produced in their presence, while the medium sat at arm's length from the table and her hands were both firmly held by Mr. Ellsbury.

While seated at my table in presence of Mr. Foster, Mrs. Simpson who is wholly unacquainted with Mr. Foster's wife, personally or by reputation, briefly delineated her peculiar characteristics. Mr. Foster expressed great surprise, because he supposed some of the matters referred to, were known only to himself. He pronounced the delineation complete and correct in every particular. If the men in our churches generally possessed the mental ability, and spiritual culture and moral heroism of Mr. Foster and Dr. Hurlburt, there would be no acrimonious controversy between Spiritualism and the churches. It is refreshing in these days of sham, hypocrisy and real moral cowardice, to see such men as Foster and Hurlburt—men of large hearts, broad and comprehensive views, who are not afraid to investigate and who have the moral courage to admit facts occurring in their presence, however unwelcome the statement of such facts may be and however strongly such statement may be repelled by the popular tide.

A good work has been done in Marion, which will bring forth abundant fruit in due season. Many are not convinced. It is possible they never will be on this side of the River of Death. Jesus failed to convince the Jews, notwithstanding the mighty work he performed in their midst. Their last resort was to charge him with "casting out devils through Beelzebub, the prince of devils."

Some clergymen, I observe, are now admitting the reality of these phenomena, but they give the Devil all the credit of performing them. Shame on such weakness and stupidity! The Devil is helping old men to paint beautiful pictures of departed children, for the comfort of families; is inspiring young men and women to write poetry as beautiful in thought and expression as ever followed the pen of poet or graced the pages of literature; assists women to paint in a few brief moments, while blindfolded, flowers of the most exquisite hue and texture containing in symbolic language descriptions of the living and the dead; aids others to sing in languages hitherto unknown by the singers; comes with messages like these: "God is love;" "Do good unto all men;" "Whatsoever a man soweth that shall he also reap;" "The world is my country and all mankind my countrymen!" Verily the Devil has become a saint at last!

But they say Spiritualism is doing immense harm! What harm is it doing? I do not know a man, woman or child in all my acquaintances who has been made worse by it. On the other hand, I know many who have been reclaimed from drunkenness and other vices through its instrumentality.

I have the highest regard for all that is true and good and noble in the churches, but I do most earnestly protest against their narrowness, sectarianism and bigotry. I close my communication by saying in the language of Dr. Hedge, of Boston—"It is a losing warfare which the church wages against science and facts. She might as well strike her ineffectual arm against the thick bosses of the Almighty's shield."

J. B. YOUNG.

A LATER COMMUNICATION—BIGOTRY RAMPANT.

The commotion recently occasioned at Marion, Iowa, by the visit of Mrs. Simpson, has not yet subsided. On Sunday morning, July 27th, Rev. E. Miller, Methodist presiding elder of this district, preached in the Methodist church, taking for his text, "If the light that is in thee be darkness, how great is that darkness."

The first half of his sermon was rich in thought and able in presentation. He earnestly combatted all teachings having a tendency to smother the inner light of the soul, to stifle the voice of conscience, or to obliterate moral distinctions. But the latter part of his discourse was driveling nonsense, wholly unbecoming his character and reputation as a preacher, and was the most false and cowardly attack upon the advanced thoughts of this age I ever heard from a Methodist pulpit.

He denounced our literary magazines and the secular press, because, as he alleged, the tendency of their teachings was to diminish man's sense of moral accountability, and to wipe out all distinctions of right and wrong. He warned the people against the reading of books and magazines which attacked the "old" orthodoxy," and particularly against investigating the phenomena of Modern Spiritualism, saying, "We might as well investigate the fine art of murder." He discouraged all investigation of spiritual phenomena, comparing them to jugglery, tricks of legerdemain, etc.

Think of it! A prominent minister of the Gospel, a presiding elder of the M. E. Church, cowardly fleeing from the spirit of inquiry, madly closing his eyes to the light, and for the purpose of giving force and effect to his pitiful and ignominious appeal, making false charges against the literary magazines and against the secular press! Paul saw "through a glass darkly;" Brother Miller sees clearly. Paul said, "Try all things, and hold fast that which is good." Brother Miller says, "Do not investigate."

Jesus, referring to the doctrines, dogmas and teachings of man, said, "Every plant which my heavenly Father has not planted shall be rooted up." Brother Miller says, in substance, "Don't allow anything to disturb your faith in our creeds and dogmas, known as 'old theology.'" Blind teachers of the blind! "Will not both fall into the ditch?" Would not the great Nazarene say to these pretended spiritual guides, "Woe unto you, scribes, pharisees, hypocrites; for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in!" Such preaching as the latter part of Brother Miller's discourse on last Sunday morning, has a tendency to drive from the church every man who has brains enough to think for himself, and moral courage sufficient to avow his convictions. Will Brother Miller, at his next appointment in Marion, please read for his morning lesson the 12th chapter of 1st Corinthians, and then tell us who the true believers are?

To myself personally, the phenomenal phases of Spiritualism possess comparatively little interest, but I love consistency, and I am constrained to say that if wonders outside of and above the ordinary experience of life, indicating a supersensuous origin, are not performed to-day, they never were, and that the accounts of miracles set forth in the gospels are myths and fables. If the testimony of thousands of living persons of our own time, is unreliable, surely I cannot rely upon the testimony of a few ignorant men whose accounts have come down to us through eighteen hundred years of tradition.

J. B. YOUNG.

Beneath the Trees of Euclid.

The Cleveland, Painesville and Ashtabula railroad, which, after being completed only nine miles from Cleveland, came to a standstill to the grief of its stockholders, has passed into the energetic hands of G. F. Lewis, who has at once given it life and vigor, promising a brilliant future. Supported by the mechanical genius of his son, William, now secretary of the road, everything which previously had become worn and dilapidated, was repaired or renewed, and now the order is perfect, and we know of no more pleasurable excursion than over this road to Euclid Heights. The country on either side is a beautiful series of gardens, lawns and hillsides clothed with orchards and vineyards. Porter's Grove, near the present termination of the road, is a beautiful place for picnic or country excursions, and Mr. Lewis could not have selected a better. Sunday, the 27th, was the day appointed for the "praise meeting." It was a perfect day, and from beginning to end the arrangements were so thoroughly complete everything moved in perfect harmony.

The "Tabernacle Choir" sang as excellently under trees as in that great building. The prayer by Mr. Lewis was an invocation full of deepest feeling. Morning and afternoon I spoke in defence and explanation of the spiritual philosophy. Although the attendance was estimated at five hundred, such was the eagerness to hear that it was observed even on the borders of the crowd there was no talking, as is usual, but the profound quiet of a church. Representatives of all the city papers were present, and the morning issues contained lengthy and highly flattering reports of the meeting and lecture.

HUDSON TUTTLE.

Dying Belief in Clairvoyance.

BY ALEXANDER WILDER, M. D.

Dr. G. M. Beard, one of the duet undertaking to write down "Spiritual manifestations" as delusions, in a recent newspaper article declares these two points conceded:

1. That spiritism—a delusion allied to clairvoyance—is rapidly dying.

2. That during the past few years the popular belief in clairvoyance itself is sensibly declining. A good test was the Mollie Fancher discussion, which pretty clearly proved that large numbers of excellent people in this country are half inclined to prefer the demonstrably true to the demonstrably false.

It is not the first example of the truth of the maxim, "The wish is father to the thought." If the Doctor means that the belief in spirit as a reality and its corollary Spiritual phenomena as possible and therefore credible on proper evidence, I do not see how his first point can be conceded. If we inquire of those whom we meet here and there, it will speedily be found that incredulity in such matters, is not so general as it was a comparatively short period ago. There is less talking over it, but this may very justly be attributed to the fact that more thinking is done, and Dr. Beard ought to know by this time, that neither those who discourse much or are foremost before the public, are often profound or deeply principled in the matters of which they are supposed to be apostles.

What are denominated "the teachings of Science," must be taken with many qualifications. Even the honesty and fairness of reputed scientists cannot be very generally conceded. Each seems to be working at a specialty, and to be greatly offended at any suggestion that somebody but himself did the same thing or evolved the same discovery. I have been amused as well as somewhat disgusted at the zeal with which each Specialist proclaims himself as "Sir Oracle." Buchanan's Psychometry is not a solitary example of personal inflation. Sylvester Graham expected an immortal name as the apostle of bran bread. Norman Lockyer will not acknowledge manfully any other person than himself in his specialty of science. Ecclesiastical bodies are not the only ones that consign dissidents to the rack and infamy. So called scientists are more proscriptive than religionists. I am told that at the British Association for the Advancement of Science that nobody may hope for a candid hearing who differs from those that control. The men who treat with scorn and contumely those who differ from them, are too arrogant to be very exact in their science. Knowledge makes men modest.

Indeed, we can scarcely be said to possess much exact science. Every later explorer leaves behind what his predecessor had, and we are often obliged to lay anew the foundations of systems of thought. When Kopernick overset the fulcrum of Archimedes, and Galileo confirmed him by finding Venus and Mercury in crescent form, like a new moon, they only did what we have more than once witnessed in physical science in our own time. It is therefore premature to discourse much about exactness. And when the attempt is made to determine Spiritual phenomena by these methods, the presumption as well as the arrogance, is astounding.

The goal of modern "exact science seems to be the elimination and expulsion of God from the Universe, and a spiritual entity from the constitution of man,—to show a world of effects without any real cause. It is to make this conclusion easy, that so much pains are taken to explain away and throw doubt upon mental and spiritual phenomena. The more thorough atheist and oyster the *Scientist* makes of himself, the better satisfied he is with his achievement. But to call such a man a philosopher is an abuse of language.

The building which the architect devises is a copy of the original structure in his mind. Certainly the plan is more essentially real than its simulacrum, however more palpable the latter is to the corporeal sense. By parity of reasoning, the mind—spirit—is more real, more properly an essence, than the physical fabric. The latter is the product of nature—the mother-principle; whereas the other is rather the producer.

If a spirit actually is, it lies back even of force, and is able to employ that and every other necessary agency to accomplish its various displays. This one thing substantiated, there remains only the evidence of various supposed manifestations for us to consider.

It is safe to affirm that the popular belief in clairvoyance, *is not sensibly declining*. The surface-rubbish, the chaff, may be blowing away; but that is of small moment. Those who believe will be found more positive than ever in their conviction. It requires strength of mind, of will as well as intellect, to believe. Faith is the evidence, or more correctly the conviction of the truth of things not seen. The weak-minded and superficial cannot really believe, and their assent to any thing cannot go for much. Whether their belief is "sensibly declining" or not, does not amount to much.

I could have wished the "Mollie Fancher discussion" more thorough. It would have disclosed facts that have been lost sight of, and perhaps of principles which we will do well to know. The clap-trap that was in vogue we could do well to be without. But the laws which governed the phenomena of her case were grossly overlooked. There was too great eagerness to show the case an imposture or something of the sort. The professed scientists seemed to be as eager to hide or miss the truth as the simple ones who profess incredulity to keep themselves in countenance among fashionable people.

The case was neither half-explored nor half-explained. In parts, the preternatural sensibility and the like were commented on, and the whole assigned to hysteria. The "spruce philosophers having done this, cared to know no more. Yet when they said "hysteria," they had so far from answering inquiry, only opened a wider field for it. What is hysteria? Whence comes it? What sort of a potency is this disturbance which upsets the physical economy, gives the thought extraordinary acuteness, and the mind powers which had been before overlooked? For be it remembered, the vision of Mohammed, perhaps of Gautama and many of the most marvelous achievements of the human intellect, are to be attributed to the condition, even the acumen, established by the something which medical men denominate *Hysteria*. Sneers are out of taste. We want facts, wherever we may find them. It is not enough for a scientist or a pathologist to name a condition, and presume that the name explains everything, for it does not. "Excellent people" are by no means satisfied that psychological professors correctly or even candidly accounted for the case of Miss Fancher. It is child's play to use contemptuous or arrogant phrases, like "demonstrably false." They constitute no proof, not even a pitiful significance. I would as lief be knocked down by the crosier of a priest as by the truncheon of a scientist. The animus is the same—spite.

Passed to Spirit-Life.

Passed to spirit-life, at 3 o'clock on the morning of July 25th, 1879, Mell Pittie, infant daughter of Bro. Chas. G. Robinson, postmaster at Campbellsburg, Washington Co., Indiana.

Passed to spirit-life, from the residence of E. W. Baker, Vincennes, Indiana, Mr. Wm. S. Hackett, aged 54 years, 9 months and 22 days.

Mr. Hackett was born at or near Camden, N. J., Sept. 21, 1825, and was married to Anna Peirson in Miama Co., Ohio, Dec. 20, 1848. He was raised a believer in the orthodox religion, and continued in the same up to middle life, when he was convinced of the reality of spirit communion, from actual demonstrations, and remained true to his knowledge of those facts to the last. To his family we would say, grieve not. Husband and father is not dead, but gone before, and to-day takes as lively an interest in your welfare as ever before. He will seek every opportunity to let you hear from him, with words of advice and comfort in this your bereavement.

WM. C. THOMAS.

Vincennes, Ind., July 29, 1879.

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7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
6:15 p m*	Junction Passenger	*9:15 a m

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

8:00 a m*	Milwaukee Fast Mail	*4:00 p m
9:00 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:40 a m
1:00 p m‡	Winnetka Passenger (daily)	[illegible]
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

11:30 a m*	Lake Forest Passenger	2:20 p m
4:10 p m*	Kenosha Passenger	[illegible]
5:30 p m*	Winnetka Passenger	[illegible]
[illegible]	Waukegan Passenger	[illegible]
6:15 p m*	Lake Forest Passenger	[illegible]
[illegible]	Highland Park Passenger	[illegible]

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

[illegible]

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

[illegible]

BLUE ISLAND ACCOMMODATION.

[illegible]

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

[illegible]

J. C. McMULLIN, General Manager. JAMES CHARLTON, General Passenger Agent.

[illegible]

HARMONIAL PHILOSOPHY
RELIGIO PHILOSOPHICAL JOURNAL
DEVOTED TO SPIRITUAL PHILOSOPHY
THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Studies in Psychometry.

BY DR. G. BLOEDE, BROOKLYN, N. Y.

Among the favorable circumstances under which these psychometric studies were made, I have to mention in the first place, that the Psychometrist, although she would be called a highly gifted medium, has never made any public or mercenary use of her gifts, but is rather opposed to paid mediumship, and only exhibits her own for the entertainment or instruction of her intimate friends. She is a lady of this city, some fifty years of age, the widow of a lawyer, and daughter of a clergyman of an orthodox protestant; denomination, having herself, however, owing to her naturally strong reasoning and critical powers, broken loose many years ago from dogmatical belief, and become a convinced devotee of the Harmonial Philosophy. She is made prominent by an uncommonly happy intellectual and moral organization, well used, and developed more by its own innate vigor than by artificial culture; in regard to which she may be credited with the average American female education of a past period. In her mental organization the *critical* faculties are decidedly predominant, which enable her to keep her own remarkable *mediumistic* endowments under strict self-control. Although highly sensitive to spiritual influences, even to complete unconscious trance, she has a decided aversion to giving up her own self, and her mediumistic condition, therefore, seldom rises above the impressional or inspirational. Her strong interest in human nature had made her years ago a good phrenologist, practical as well as theoretical, and since her psychometric powers were discovered, her accurate knowledge of the phrenological arrangement and topography of the various mental organs, has essentially aided and guided her in the exercise of her spiritual gift of scrutinizing human character. Her examination of human character from the writing of any person, *is combined with, or rather done by, setting the organs of her own head into living activity.* The procedure thereby is very simple, but by this very simplicity excluding all possibility of deception or illusion, and conveying almost inevitable conviction of the truth and reality of a strange and unaccountable faculty of the human soul or nervous system, without, or as will be seen hereafter, in some cases with, the assistance of some extraneous (superhuman) agency.

After having received the writing of any person, which is to establish the mysterious *rapport* between man and man, she does nothing but hold it between the fingers of her left hand, and closes her eyes for the purpose of excluding the disturbing external impressions. I need scarcely remark that the writing itself is entirely hidden from her view, by a blank envelope or wrapper of any kind, which precaution, although not necessary, since she is of course kept in perfect ignorance about the author and origin of the writing, precludes every suspicion that the delineation of character was done by divining the characteristic traits of a person from the peculiarities of the autograph, a talent said to be possessed by some persons. The idea of the Psychometrist becoming aware of the writing and its contents by anything like clairvoyant vision, has likewise to be set aside. I can give the most positive assurance, not only that she has not the least idea of what she holds in her hand, but also that the contents of the writing have nothing whatever to do with her construing a human character from it. It is indifferent whether the writing is done in ink or lead pencil, or otherwise, and whether it contains original thought of the writer or an insignificant note of every-day life. I am perfectly satisfied that a washing bill or a receipt from the hands of Goethe or Schiller, if only authentic, would conjure up the principal traits of their genius, quite as easily as if the Psychometer had been holding the original draft of Faust or Wallenstein. Nor does the age of the writing seem to diminish the magical effect of the Psychometer in any degree. A small note which could not have been written less than sixty years ago, proved its mysterious power in her hand as well as letters written a few days ago. The only simple requisite to call out this power seems to be that the hand and the thought of the writer have rested once on the paper and left on it, so to say, the indelible imprint of his whole spiritual being. What better corroboration could there be found of the strange facts revealed by Professor Denton in his "Soul of Things?" In some cases this indelible imprint would even indicate the perpetuation and conveyance from the writer to the Psychometrist, of physical infirmities or sufferings, particularly those of a nervous kind. I heard her frequently complain during the examination of various pains or unpleasant feelings in her limbs, head, or about the heart. These facts may also give hints in regard to the theory of the Theosophists, of a universal element designated by them as "Astral light," and purporting to be the perpetuating, recording and reproducing medium of all the facts within the visible as well as the invisible universe.

If the Psychometrist is in favorable physical and mental condition, it takes but a few minutes until she shows by external signs, particularly jerks and shakings of her head, that there is some invisible influence emanating from the paper in her hand and affecting her brain-organization. The first effect noticed is a more general impression, as it seems, caused by the magnetism and temperament of the writer, and usually pointed to some prominent trait in his character, as an overpowering imagination or a predominant self-esteem. The effect then gradually extends through the principal groups of organs and single organs, usually commencing in the front organs and proceeding over the top of the head to those of the occiput, exciting them by turns and putting them, as it were, into living activity. The Psychometer in this manner becomes aware of the size, vigor, connection and relative action upon each other of the mental organs of her subject through her own corresponding faculties. She commonly accompanies and follows those impressions on her head with her right hand, in the fashion of a phrenologist examining a living head. To use an image, I would say that from the piece of paper, having once received and retained the imprint of a living person, this person whether living or dead, would be *spiritually reproduced*, and, as it were, *mesmerizing* the Psychometer, which, however, must not be understood, as if to say, that the latter came into anything like a mesmeric or clairvoyant condition. She is perfectly conscious, and aware of what she is feeling, doing and saying, and gives utterance to her sensations in a clear and terse manner, which will be best understood by the specimens given below. In almost all the instances under my observations the delineations of character obtained through the medium, have proved strikingly correct, possessing oracular truth and pith; and in several cases most peculiar traits of a person, which were unknown or doubtful to me, have been verified by the examined person herself. I need scarcely remark, that invariably I have scrupulously abstained from giving the Psychometrist any hint, even about the age and sex of the subject, or whether the writing was that of a living or a deceased person. Thus it has repeatedly occurred, that for a good while the Psychometrist remained in doubt even of the sex of the writer. In a few instances she showed, particularly towards the end of the examinations, signs of passing into a kind of clairvoyant retrospection into the past life of the examined, somewhat similar to the experiences related by Heinrich Zschokke in his Selbstschau (autobiography.) This was the case with the letter of a friend of mine, written some eighteen years ago, who died a few years since in the most melancholy condition, mentally, physically and socially. After she had given me a most correct picture of the man *as I had known him in his best days*, and this from a letter written under the pressure of intense distress, I asked her whether she could not find out a catastrophe in this person's life? She then passed into something like a reverie, complaining at the same time of "aching in her arm and her head feeling as if in a whirl or a jumble." She then said she felt as if being carried far back, as if everything was "swept away," until she was overcome by a feeling of "utter desolation, everything gone from him, loss of country, friends, position, etc." All this, although condensed into one sensation only, was strikingly true. This poor friend of mine, a victim of the revolutionary struggles in '49, had lived as an exile in Switzerland and England, had then became possessed of the fixed idea of being persecuted by spies and implacable enemies, and in this condition had resolved to take refuge on the shores of America. During a very stormy passage, however, in the English Channel, his fixed idea had taken a violent form and driven him to attempt his life by stabbing himself with a dagger. His several dangerous wounds did not, however, prove fatal, and when I met him again, he was provided for, and most kindly taken care of, in the Broadway Hospital at New York. Although in his opinion, a dying man, he had gradually recovered from his wounds, and his life was saved, but, alas, only for the purpose of dragging out a most wretched existence, physically and mentally, on a little farm in a remote corner of the far West. All these circumstances seem to have been spiritually recorded on that small sheet of paper, on which the hand and mind of the unhappy man had rested eighteen years ago, and to have taken fresh life in the consciousness of the psychometric sensitive.

There are indications, but I have not yet been able to verify them by my own experiment, that under favorable conditions, this psychometric power, in order to become active, does not seem to require any physical contact of the Psychometrist with a written substratum. The lady assured me—and I have no reason to disbelieve it—that in two instances she gave without having been invited to do so, the character of persons, whose letters by chance were in the pockets of friends calling on her.

I will now proceed to submit to you some specimens of the delineations of the characters of persons of more or less general notoriety, accompanied by a few occasional remarks of my own, and authentic verifications as far as such were at my disposal:

The first impression from the letter of this person, after having held it for awhile, the Psychometrist described as the influence of a usually strong and fiery magnetism. A thrill runs through her whole body. Her head and limbs are made to shake. The frontal faculties, particularly those in the middle line, (Intuition, Comparison, Eventuality, Language) are more especially affected. It runs like lightning through the intellectual organs, which are all in equal and excited action, whilst the moral qualities, although well developed, remain comparatively quiet. She said: Intellectual faculties all alive; Temperament very fine; balance of intellect; Intuition, Comparison, Eventuality and language extremely active. Great excitability, high nervous temperament; critical linguist. Ideality large, a refinement, love of the beautiful in nature and art. Sublimity large; takes lofty broad views of things. Very aspiring, generalizing, particularizing alike; analysis strong.

Benevolence: Peculiar impression given: one time she may do a wonderful kind thing, at another time be very severe. Benevolence not general; no general lover of mankind, but apt to adore some people.

Conscientiousness large; perfectly just; rates justice higher than generosity. Is very critical, suspicious in many cases; has not the common charity.

Hope: very singular; looks out for the unexpected; attempts to reach after the boundless. Her heroes are gods.

Self-esteem sufficiently good; criticises herself; inclined to listen to marked favorites. To others she would say, "What is the use of asking you?" As restless as a tossed sea, but keeps a calm and braced up exterior.

Firmness large; very independent, too much so to give general satisfaction. Does not want to attract all, but likes to attract single ones. She lacks common female attraction, only for a few select ones.

A queer moral head; has a certain amount of spirituality. Cannot rely on herself, but sometimes would throw all overboard. Idealizes, spiritualizes and poetizes everything.

Reverence large; sees God in everything, through nature and man too. Here a decided action again, but guided by real respect.

Approbation large; cut by censure, but not afraid of it; approbation of those she loves most gratifying to her, but it must come from a high position. Is fond of the richest garbs; taste for grand peculiar styles, but if she can't have that, she does not care for any at all.

Exceedingly patriotic, but rather for principles than country. Radical to the top in regard to general government; is however, with all her Democracy a born aristocrat. In the lower part of the head there is a general fulness, but as to activity the anterior part is predominant.

Love. She has no general love for children, but would much love her own, for the faculty is not wanting. Her friendship more ideal than real. Has a high standard of friendship; admits but a few, is not a promiscuous friend. Susceptible of strong connubial love; tenacity in it, apt to idealize; no excitement of this power extant.

Combativness sharp and quick.

Destructiveness too sharp for comfort; not revengeful but very indignant.

Secretiveness large.

Caution; no low cunning but extremely guarded, anxious not to be betrayed.

Madame H. P. Blavatsky was the subject.

The object of this characterization, to whom it was personally read and handed in copy, declared herself highly pleased with it, and attested its correctness in almost every point. Miss Kislingbury, to whom a copy was sent, expressed herself to me in a letter of June 29th, thus:

"Personally I think the delineation of Madame Blavatsky's character extremely good. One or two things strike me as errors, as quite opposite to her character as I know it, which is strange, where all the rest is true." She did not, however, point out these errors.

A PROMINENT MEDIUM, THE SUBJECT.

The first sensation the Psychometer realized while holding a letter of this person, was a physical one; pains in her limbs, especially in the left arm and shoulder (she holds the writing always in her left hand), which she tried to alleviate by stroking the arm with her right hand. These painful affections were removed several times during the examination. She then gave utterance to the following remarks:

Very active brain; especially along the middle line, eventuality, and individuality, comparison, etc. Impression comes, as from a person that required and sought much information, and acquired a good deal of knowledge from different sources. The excitement (in the organs of the operator) passes down into chronology and history. A lover or writer of historical events. Philosophizing, reason and comparison very active. In temperament, the mental predominates over the vital and muscular. Excitable, intensely active intellect for speculating and theorizing; would be an excellent talker habitually, with certain persons and in a sympathetic atmosphere; a woman in sensitiveness; but it must be a man as shown by the organs on top of the head, particularly firmness and self-esteem, seldom so much exercised as here, in a woman. He carries out what he undertakes; is confident that he can do it.

Self-esteem and approbativeness large. Very sanguine; hopes, expects, promises a great deal. [She has the painful impression as if in combat with a person whose nervous system has been greatly overtasked.] There is an inclination to overdo from his organization; feels no rest; wants companionship in all things and individual sympathy with his purposes in life. Could be a man or woman; susceptible of strong friendship growing from sympathy with like purposes in life.

He does not take the world as he finds it; he thinks he has something to do; has a strong feeling of individual responsibility; is in great earnest; hates triflers, aimless persons; feels compassion for the masses, and wonders that everybody does not feel like himself; has broad views; æsthetic sense cultivated. Spiritual nature not much developed.

Reverence large, but peculiar. Does not recognize God much outside of manhood; a believer in the capabilities of man. Social nature good, but not now much exercised in any way; it is at rest either because satisfied or because played out. Feels now the opening of the spiritual soul; much inspired—then he lives and is happy. Had a very varied life, subject to extremes in almost every direction. Great love of the beautiful. Sublimity very large—music has great effect on him; is a critic, but may not be an executor.

Little secretiveness; acquisitiveness quiet; wishes money more for notoriety than for its own sake. Very desirous of notoriety; likes to be known as somebody, and this inclination becomes a temptation to him.

Conceited, but refined; not of an ordinary degree. Apt to think that his ideas should take precedence before others.

Not a harmonious character at all. The back part of head is full, but seems at rest, not excited as the top and front. That person is very much perplexed; his mind troubled; a restless state of feeling; a want of harmony and satisfaction with things and persons except himself; is used up. A very penetrating, but not pleasant magnetism. D. D. HOME, subject.

The most striking points in this psychometric delineation are, 1st, The physically painful feelings of the psychometrist, easily to trace back to the subject's own physical condition. 2nd, The first undiscovered comparatively small spirituality, which will be understood by those who know that Mr. Holmes' mediumship almost entirely belongs to the physical kind. 3rd, The great desire for notoriety and the peculiar kind of conceit. 4th, The impression of a very varied life, and of the state of nervous exhaustion and being used up. 5th, The perplexity, trouble last noticed, which will readily be accepted by all who remember Mr. Home's last unsuccessful efforts to gain notoriety in Spiritualism.

ANOTHER CASE.

The first impression the Psychometrist received from this writing, was:

Ideality and spirituality strongly used. Powerful imagination, united with spirituality, arranging and individualizing matters. Seizes readily upon an impression or imagination, and carries it into form, and brings it down practically as much as possible. Very intuitive, a little inclined to idiosyncrasies; looks before he leaps.

[Here the psychometrist attests to some mixed influence, a whirl of two, which makes her head feel confused. Then she says emphatically:]

A strong medium, though not very spiritual; more practical—intends to do something in the world; got his own ax to grind. If a medium, he can hear anything in the world and keep as immovable as this stove, and this by discipline. Shrewd, discriminating, sharp—a Yankee.

The base of the brain is strongly developed. Passions, when aroused, very forcible, persisting in getting what he wants for self-gratification; will be very generous at times; wants money, but not to hoard it, but for using it.

Indomitable will; if he got hold of a thing, united with self-esteem, he would appear before all sorts of people and keep his own individuality. He does not let it take him out of himself. Has suavity enough—more than polish, an off-hand, free and easy way. If he has anything to win, he can make himself appear variously according to things. [The psychometrist says she does not like the moral sense of his person; it is not satisfactory to her. There is no really true and noble direction about it. The ax to grind, the one thing for him.] He likes notoriety, but is not put out by censure. If a father, he is one in the worldly sense, without deep, heart-felt interest in his children.

Hope so large that nothing can daunt it. Springs up, if thrown down, like a rubber ball. Strongly practical in every way, but does not aim high either intellectually or morally.

Caution, secretiveness and acquisitiveness large and well used; willing to work for money. Studies human nature closely. Give him a chance, and he will read a person's thoughts almost from the face. Intuition large. J. V. MANSFIELD, The widely known spirit postmaster and telegraphist, the subject.

The delineation of the character of this remarkable medium, a genuine mixture of spiritual gifts and Yankeeism, I consider, as far as I know the man, as one of the most striking proofs of the superior endowment of my psychometrist. The circumstances under which this examination was obtained, will confirm this opinion more fully, and throw at the same time a strong light on the practical use made by Mr. Mansfield of his undoubtedly great and uncommon mediumistic faculties. The writing through which this delineation was obtained, was the second trial to submit a pretended spirit message by Mr. M. to the test of psychometric power. While the first trial of the same kind (as I am going to relate below) resulted in a most astonishing way in the confirmation of the presence of a third intelligence and personality, foreign to that of the medium and of myself, the above given character justifies the conclusion that the writing which served as a basis, did come from no other source than Mr. Mansfield's own mind. The writing in the hands of the psychometrist in this case, was the pretended answer to an application I had made to a deceased sister of mine, although the answer itself was not unsatisfactory. I have reported this, my séance with Mr. M. in Mr. Aksakof's *Psychische Studien*, and although there can scarcely be a doubt of some spiritual influence on the medium while writing it, as is proved by the mixed influence which the Psychometrist felt so distinctly,—the fact that the latter gave a complete characterization of the medium himself, constitutes a vast difference from the other case, when the psychometrist did not receive and express the least sign of a personal impression from the medium who wrote the dispatch under the signature of a pretended Indian spirit.

AN AUTHOR, THE SUBJECT.

To the first impression the Psychometrist received from this person, she gave vent to the following remark:

This is a man in whom self-sufficiency is predominant. He is sufficient, if any man is; no man can see further into it than he can. Observes closely, accurately and intuitively, but not in a broad way. To what he wants to discern, he applies close critical analysis of principles and characters.

Strong intuition; holds fast to his ideas whatever may be brought against them. Analytical mind, good flow of ideas, large chronology, keeps dates, records, etc., with accuracy.

Constructiveness large, but not mechanical; apt to build theories and arrange them into a system of his own.

Not devoid of spirituality; this is well developed, but more used in seeking for the curious, wonderful, phenomenal. Marvelousness more used than spirituality.

Conscientiousness: Thinks he is always right, and means to be right. Very sanguine in his expectations; thinks he can accomplish a great deal. If disappointed, he does not let go in consequence of his indomitable self-sufficiency combined with hope; cannot believe to be on a wrong track. Cautious, but lacks discretion in using an opportunity. Those familiar with him may rate him high, but outsiders may think differently.

Large imagination, but kept as a subordinate faculty; grasps a great variety of things; goes into many fields for gathering material in an ideal direction. A more theoretical than practical intellect. No general benevolence, but can be generous by fits and starts. Not a kind, tender nature, especially in regard to recognizing the rights of inferiors. One thing in one place, but not the same in another.

Strong attachment to friends. Radical in religion, if he got out of the educational. Ready to receive novel theories; no beaten track for him. Religious faculties not wanting, but not spiritualized; has no high spiritual tone, and partakes more of the marvelous.

Reverence large, but not inclined to devotion; no lifting of the soul—rather combined with great expectations.

Thoroughly sincere, no double dealing. Faith, love and trust have not risen to a high character, but he may talk and write much about them. Uneven character. Great love of woman, and admiration for the beautiful. In the society of women, very gracious; can show off better among them. If a lecturer, he would prefer an audience of women, and their magnetism effects him very much.

Combativeness and destructiveness give force to character; not revengeful. Holds fast to an argument, determined to carry it through. There must be a mixed ancestry in him; possesses a good deal of magnetic force. Great tenaciousness and fond of novelty. HUDSON TUTTLE, The well known spiritual philosopher, the subject.

I have not the pleasure of personal acquaintance with the celebrated author of the "Arcana of Nature" and "Spiritualism," etc., but as far as I am able to judge him from his works, I cannot help thinking the above delineation a fair and striking illustration of the leading traits in the character of Mr. Tuttle as a man and as an author, among which his self sufficiency and faith in the infallibility of the doctrines he propounds, are prominent.

A PROMINENT SEER, THE SUBJECT.

A person that has a wide experience, from which he wants to get away, but is reconciled to it by philosophy. Deep feeling of disappointment, but power to rally; desired to do his work faithfully and conscientiously. What a cool magnetism.

Inspiration of all the faculties, intellectual and moral, rising to the vast divine, beyond my power of expression. Has power to shut out the lower and receive the higher. Has sympathy with everything in humanity, but does not seem to expect any help from there. Intellect all awake.

I must spread over a great deal of ground, as if taken out into the past, which is full of stirring, trying events, and has worked deep furrows, but they are scarred, scarred all over with the discipline of life. No complainer, rather a consoler; knows how to bind up. [Here the question was put whether the letter writer was a man or a woman?]

Questions everything, but is willing to wait for answers, but must gather in from many sources, because he knows that truth is many sided.

Strong in likes, but stops to weigh characters in his own scales; has to throw over many, at which he grieves. If affection fastened, painful to break the attachment.

Continued on Eighth Page.

Concerning the Philosophy of Inspiration and the Causes of Contradictions.

BY A. J. DAVIS.

A truth-seeking correspondent, who shrinks from the iron grasp of materialism, into which, by the tidal wave of modern scientific discoveries, he finds himself helplessly drifting, asks me, among others, this question:

Are you certain that what you term the Summer-land is a reality?

ANS.—Yes. I am absolutely *certain* that the Summer-land is a part of the spiritual universe; as much of a reality as is the visible sun at the centre of our solar system.

How are you certain?

ANS.—The particular knowledge which makes the Second Spiritual Sphere (this world being the *first* sphere) a certainty, was progressively acquired like every other kind of knowledge. I gradually attained to the power of a certain accurate vision of things spiritual and remote, by exercising it (the internal sight) every day, and for many years, upon things ordinary and terrestrial. These material objects and things I could see and locate and describe only by first seeing their animating forces and vital cohesive principles; and thence I saw the shapes and forms and locations, and the uses or purposes for which they existed; and thus it was progressively demonstrated to investigators that I could *correctly* discern plants, trees, dwellings, persons, their furniture and habiliments, diseases and remedies, and often the very feelings and thoughts of individuals, either present or at a great distance. The fullness of the development of this power of accurate vision resulted in discoveries of the origin and structure of the material universe, and in the progressive acquisition of very positive information concerning the situation and sceneries of the interior spiritual universes; whereby the location and constitution of the vast Summer-land became *a literal reality*, and a glorious celestial certainty; as positive and as substantial as is the honest mother earth beneath our feet, and as effulgent and delightful to look upon as is the mellowed light which is incessantly showered upon it from the surrounding circle of suns and inhabited worlds.

Does not Swedenborg's descriptions differ widely from yours?

ANS.—Not when Swedenborg perceived and described as an independent clairvoyant; not when (being for the moment indifferent to his theology) he investigated and wrote like an independent philosopher. Let me illustrate this assertion: Swedenborg, as the philosopher and scientist, agrees perfectly with us in the statement that man's spirit is pure and of divine origin; but Swedenborg, as the theologian and Bible interpreter, disagrees and affirms that, after death, the good human spirits are cleansed of the evils which cling to them, while the evil human spirits are purged *of all good qualities*, and are thus prepared to enjoy (?) in the hells every degree of depravity and falsehood and wickedness; and yet, according to every known or imaginable law of cause and effect, it is beyond the boundaries of possibility that any human spirit, having originated from the pure Divine Heart, could be purged of "every good quality" and thus converted into an everlasting devil. This fundamental inconsistency in Swedenborg is not attributable to his independent clairvoyance, but to his ever-present paramount biblical theology, which blistered and distorted his awakened perceptions of spiritual things and correspondingly twisted his descriptions of the Spirit-worlds. In a word: Swedenborg and all superior modern clairvoyants and enlightened mediums *agree*, substantially, upon the twofold nature of man; concerning the laws of matter and mind; regarding life and death and the resurrection; also concerning the laws and realities of spiritual intercourse; and, finally, with reference to the general phenomena and moral government of the Spirit-worlds—but, when modern seers and mediums are confronted with the utterances of Swedenborg as a Bible commentator, and as an ultra-orthodox theologian, then immediately comes "the tug of war;" and in the struggle of differences, it is easy to see that Swedenborg stands with the poet Dante and with the cardinal doctrines of the Roman Catholic Church, while the mediums and seers of to-day spontaneously co-operate and harmonize with the highest principles of philosophy, and with the latest discoveries and most logical deductions of progressive science.

In what particulars does Swedenborg agree with the Roman Catholic Church?

ANS.—In the parent Roman Church we find every important theological doctrine or hypothesis which exists more or less conspicuously in the various Protestant systems of faith. Swedenborg, like the Roman Catholics and theological Protestants in our midst, goes *back* to the dawn of human history to find the perfect Age of Gold. The world's brightest day he finds in the morning of the world. The tree of life, the Eden of perfection and bloom, the summer life of mankind, Swedenborg finds, contrary to all science and philosophy, in the earliest day dawn of human history. Again: In the early ages the very gates of heaven were wide open (according to Swedenborg); and angels and men consociated freely, and sang together like the musical morning stars. But very soon he sees transgressions and sin enter; then the total eclipse of the Sun of Righteousness; then the great Redeemer is born and soon publicly executed; then, after a long stretch of mental darkness, the "internal sense" of the Bible was revealed! Now when the world of spirits is described by Swedenborg you only obtain a ponderous and detailed presentation of the brilliant conceptions of the poet-seer and writer of Italy, who gave sublime expression and embodiment to the theological Purgatory long taught by the learned fathers in the Roman Catholic Church.

Do you mean to say that Dante's "Inferno" and Swedenborg's "World of Spirits" are the same in substance?

ANS.—Yes, with this difference: Dante develops the Roman Catholic hell and heaven, while Swedenborg develops hell and heaven in accordance with the principles of philosophy; for, notwithstanding his profound absorption in orthodox theology, the independent clairvoyant could not suppress or resist the appeal of the ever powerful principles of science and reason. Thus, for example, Dante locates his purgatory in a vast mountain beneath a terrestrial southern sea, and his conceptions of the abodes of the blessed are fixed upon the highest stars and planets in the heavens. But the philosophical clairvoyant Swedenborg locates his purgatory, hells, and heavens in the structure of the spiritual universe, separated by discrete degrees from all the systems of material worlds and their phenomena. Dante makes the heavens to consist of everlasting joys and rewards for deeds done in the body; but Swedenborg makes the heavens to consist of harmonies and felicities between the angels and the Lord, where progression in spiritual knowledge and blessedness is perpetual. Dante's hells and purgatories consist in both material and mental torment, in bodily sufferings and in regrets and remorse unspeakable; but Swedenborg's hells are conditions of absolute emancipation from every thing good and true—a sort of everlasting enjoyment (!) of a voluntary life wholly false, wholly evil, and wholly depraved—forever away from the Lord and the holy angels! From the purgatories of Dante there was the possibility of escape in time; but from Swedenborg's hells all redemption and escape transcend the bounds of possibility, for their inhabitants are purged of every pure and good quality. Thus you can for yourself observe the difference between the teachings of the Italian Seer, who poetically labored and harvested under the wings of the Roman Catholic Church, and the revealments of the Swedish Seer, who wrought under the over-mastering psychology of a theological Spiritualism, which was born in Egyptian darkness and cradled in Roman pagan splendor. You readily perceive, also, that Swedenborg, without his oppressive theology, and as an independent philosophical clairvoyant, is at substantial peace with all modern seers and spiritual philosophers. But on the other hand, you perceive that, when immersed in his commentary on the Testaments—to which *and* all his clairvoyant observations are constantly subordinated—Swedenborg is *at war* not only with himself, but he stands antagonistic to the fixed laws of Intuition, Reason, and Science. The foregoing facts explain the causes of the discrepancies between the teachings of Swedenborg a century ago, and the revelations of seers and mediums at the present day. But to this account of the causes of differences must be invariably added the *special* influences arising from the organization, the temperamental peculiarities, and the educational bias, of each individual seer and medium.

Do you consider the Bible a Spiritual Book?

ANS.—The Bible is composed of a large number of differing writings, by different authors; and a deep and genuine Spiritualism circulates through them like blood in the body.

Did not Swedenborg discern this Spiritualism in the Bible?

ANS.—Yes; and you will observe that all spiritually-minded persons invariably see the richest spirituality and celestial arcana in their chosen sacred volumes. Hence every enlightened nation has a special religious Book which (to those who adopt it) is revered as the "Word of God" addressed to all mankind.

Was the Christian Bible written by mediums?

ANS.—Some of the books were written under a spiritual *afflatus;* others were not, being for the most part biographical and historical. A book is a *record;* and nothing more. A finite book can not contain the mind of an infinite God. But under spiritual inspiration the human mind is impressed with thoughts concerning God, Angels, Heaven, Rewards, Punishments, Truth, Justice, Love, Duty; and such thoughts, overflowing with the great fires of faith and enthusiasm, blaze and burn their way into the minds of those who read them.

How shall we know which books are inspired and which are not?

ANS.—By the use of the same faculties whereby you find out the difference between a sound and a defective apple. You look, you taste, you feel, you reason. You can thus draw a line between the pure and intelligent writings of Paul and the horrible baseness of David's 109th Psalm. By close analytical reading you will (or you may) see that while Job and Esther and Jonah are pure fiction, the writings of Ezra and Nehemiah and Daniel are full of historical events and biographical experiences. In thinking of the Bible you may be guided by three governing propositions (1.) that God, as the Infinite Soul of the universe, can never be revealed in a paper volume; (2.) that the biblical writings are records of individual inspirations received at different periods, and that the growth of these religious convictions and inspirations extended through several successive centuries; and (3.) that the present compilation, called the Bible, was itself a work of exceedingly slow and difficult growth. Scholars of the church have had their hands upon and in those writings from the very first day until now. And they are still giving new translations. Chapters and verses, for example, were invented by the scholars after the 13th century. But there are thousands of Sunday school children, including their devoted teachers, who imagine that the very chapters, and the verses, and even the synopsis of the contents given at the beginning of chapters, were dictated by God to his chosen penmen. But the day dawns when the chapters themselves will be understood as nothing more than the honestly written inspirations of persons wholly devoted to what they believed to be God's truth.

How should the Bible be read and regarded?

ANS.—As a compilation of the mediumistic writings of individuals who lived many centuries ago. Some of the book, are simple records of traditional and troubadoral accounts; some are circumstantial historic sketches of current events; others are biographical records of spiritual struggles, experiences, and consequent convictions; and still others are mysteriously, revelational and prophetic of realities and events which clairvoyance, mediumship, and the facts of Modern Spiritualism alone fully and rationally explain.

The Preternatural in the Present Day.

(CONCLUDED.)

There is another field in which the strange possibilities of these preternatural gifts cannot but create a certain amount of curiosity, and that is the insight into disease which is apparently possessed by some clairvoyants.

A clergyman living in the town of W—— was in the greatest distress, for his two children were dying. They had been vaccinated with poisonous virus: something like mortification had set in, and at last the doctors told the unhappy father that there was no hope, the boys must die, and it was useless to disguise from him the fact any longer.

"Let us go to a clairvoyant!" said the mother, looking around for some last chance.

"We may as well, now," agreed the father, "for as the doctors say the children must die, he can do them no harm!"

Encouraged by this mode of reasoning, the clergyman went to find the seer. It was late in the evening, and he found the object of his quest just starting for another town where he was engaged to lecture on the following day. He consequently refused to see the clergyman, and when he heard that it was to use his clairvoyance that the strange visitor desired to see him, he altogether declined, as at that time he was not in the habit of giving these clairvoyant interviews. The clergyman however, repeated his entreaty, saying, "It is a matter of life and death, and for the love of Heaven I beg you not to refuse me, for if you do, my last hope is gone." This agonized appeal brought a reluctant consent, and sitting down, the visionary soon passed into the state of *æthesis* and began to describe what he saw. He said, "I see two little boys, one much younger than the other, who seem to have been poisoned. They are suffering intense agony. If things continue as they are now, they cannot live more than a few hours longer. However, if you will follow the directions which I give you, they will be quite recovered in the course of a few weeks. The younger one, to-morrow, will be unconscious for some time; you will think him dead. But if he is treated with care, and this prescription which I now give you is followed, the effects of this unconsciousness will be quite overcome and he will be restored." Then a long and detailed account was given of the medicines and method of treatment, which was to extend over some five weeks. It was then stated that at the end of that time the children would have quite recovered. The lecturer left by the evening train to fulfill his engagements, and did not return to the town in which the clergyman lived for nearly two months, and the matter had quite passed out of his mind: But they day after his return he was reminded of it by seeing the clergyman and his wife approaching the house, and while he was wondering how their children were (their very existence being recalled to his mind by seeing the father and mother), the gentleman and his wife were shown into the room, and quite a scene ensued, for they were completely overcome by agitation in speaking of the blessing which had come to them through his powers; for, as they said, their children had been raised from the grave.

The mention of lecturing leads us to speak of what is really a very remarkable state of things in the present day. None can say that the preternatural is not countenanced in this age, if they will take the trouble to visit Steinway Hall in Lower Seymour-street any Sunday evening. They will there find the ubiquitous Mr. Fletcher (who, as perhaps the most remarkable seer of his time, is mixed up with so many of these strange stories) before the public as a lecturer. His merits as a speaker are of course a matter of individual opinion, and have moreover little to do with our subject. What does concern us is that the preternatural occupies an important part in this public service. The lecture is an improvisation, and is delivered in a more or less abnormal state. Towards the close the lecturer passes into a more pronounced state of clairvoyance, and speaks from the platform of what he sees in relation to individuals in the company. These visions are said to be presented with great vividness, as the effort of lecturing appears to produce that electric condition which is necessary for the opening of the inner sight. Extraordinary insight into personal lives and into the past has been shown on these occasions; and in order to give some idea of what kind this insight is, we give some instances which have been recorded by one or two persons. One evening a vision was described much in these words: "I can see a young boy—he seems very unhappy—very much disturbed. He has left his home now and is dressed as a sailor. I see him on the water for a long time. Now he has returned home; how changed everything is. I see a street in London; this same young man comes walking down the street; there is a dark shadow over him, and as I speak he falls dead at my feet. His name is . . . . : and he comes to that gentleman sitting there (indicating a seat in the hall), and he says he is his brother." There was a long message then given.

The gentleman indicated rose in the hall and said that his brother who was in the navy, when at home on furlough, had dropped down dead in the streets. He had been suffering for some time from heart disease. The message now given to him from this brother was of great importance and interest to himself.

Another evening the lecturer began with great vividness to describe a scene which was passing before him, immediately that he entered the state of clairvoyance.

"I see a ship—I am in the fog—how dark it is. The ship is going at a fearful rate. Now, I see that they let out a line to take the soundings. Oh! the ship is sinking—sinking!—but the crew have taken to the boats. I see they are all safe, none of them are lost. Now, the waves have closed over the ship, and it is gone. But you will not lose as much as you expect; good news is coming to you." A gentleman rose among the audience, and said that he had just received a telegram stating that a ship of his was lost in the fog. Some papers subsequently received by this gentleman (Mr. John Carson, an Australian merchant) stated that the ship while sailing with great rapidity through a dense fog, had struck against the rocks just as the sailors had taken the soundings, which they had neglected to do before; and also that the insurance would be paid in full.

The searcher after strange things who shall wander into Steinway Hall on Sunday evening, will, at all events, find some amusement and interest in looking around him at the audience. Fashion personally supports the preternatural in this materialistic age; it is not afraid to appear in public below the footlights of the mysteries. Coronets and tiaras are not satisfied with getting what is popularly supposed to be the best out of this world; they want something of the other, too. Look round and you will recognize lords and ladies, princes and princesses. There is Lord R. and the Princesse de N.; there is the Dutchess of St. ——, and the Marquise de L.; there is the Prince M. K. and the Duc de M. P., while ladies abound. You may notice Lady S., Lady H., Lady G., Lady L. O., Lady C., Lady B. Over there is Count R.; the army is probably represented by Major C.; Capt. P. Capt. E. Cols. C. H. and F. There is Lord H. and Lady Blanche H., and Mrs. W., who is renowned for her sumptuous entertainments. There is the Countess whose jewels are supposed to vie with the royal possessions in magnificence, and who when out driving has been mistaken for a royal personage. There are operatic stars; you may chance to see the great prima donna of the "Trovatore." There are some men of letters, an editor or two of daily papers, a Doctor of Divinity, and even a few men of science, to form a quiet background to this glittering company which follows after the preternatural. There is a fascination in this peep into the inner life, and this bringing of it into intimate personal relations with us, which the world cannot resist. The fashionable clairvoyant of the present day has almost priceless jewels showered upon him in memory of messages which he has handed from the unseen world to the seen; jewels of which the history and the giver would be known to the jewellers well enough.

It is, perhaps, rather a reflection upon the official keepers of the keys of Spirit, that here an unlicensed unlocker of the door should so forestall them at the business. Does he open the door more widely or more palpably, or is such ministration as his preferred because it is more direct, and there is less ceremony about it? Then, too, it is so personal, so real, so immediate. You are not to wait for your grave before you get a glimpse into a freer life, or before you shake hands with your old friends who have gone before you. It is all here, at your very side. Life is doubled and trebled to you by a wider vision into the past and future and by the presence of friends whom you hardly dared hope ever to meet again, because they had passed beyond the dim gates of death. All this is for you, if you like to follow fashion and believe!

The world has never been able to part with its mystery, its magic, its dreams, and its visions; and in the existence of the fashionable clairvoyant we have palpable proof that the world will not wag on without the preternatural element, even in this materialistic nineteenth century. If one half of society shudders at the terrible thought of the fascinations of superstition, the other half woos and follows after them. This naturally gives an opening for much fraud and imposture; but the preternatural is of older family than any science, and we must be careful not to confound the possession of any rare gift with fraudulent imitations of it. Whatever exists has the sacredness of fact, and it is idle to profess to ignore it. Though we call it preternatural, if it be fact, it is part of nature, and it is only preternatural because it is beyond that side of nature which is most familiar to our senses.

M. C.

Not the Wrong Way Must the True Cause be Wrenched.

[Editorial from the Seymour (Ind.) Times of July 26th.]

D. M. BENNETT,—*Dear Sir:*—Yours of 14th is read. The communication will appear. As you are resolute in forcing a false issue upon infidels—resolute in forcing your personal matters and wrangles upon the liberal public through every accessible channel and fomenting strife and discord in our ranks—resolute in coupling Cupid's Yokes with the cause of freethought and infidelity to the myths—it becomes my disagreeable duty, a duty that I enter upon with reluctance and disgust, to review your attitude a little farther. I have no objection to your position as a voluntary martyr, but I want to speak in behalf of those infidels who decline to accept you as a martyr to the kind of infidelity they represent. There is a species of infidel freethinker extant, (and his name is legion,) who wants to be at peace with his fellow men. He wants to be a good man himself. He sees that the fundamental laws of the country guarantee him the full right to defend or oppose any secular or theological doctrine going. He recognizes his obligations to society—his moral obligation not to offend decency and modesty and propriety by the use in his discussions of indecent and vulgar words and phrases. He recognizes the right of the only power that can transmit the mails to exercise some little restraining supervision over that class of people who load them with prints and books calculated to demoralize and that can promote no good. He recognizes the right of society to declare that a man shall not march nude through the streets, and he is sensible. He recognizes the distinction between a man's right to advocate an unpopular doctrine and his right to advocate it in unbecoming and indecent language. He sees the distinction between a martyr for the cause of rational freethought and a martyr for the cause of irrational and indecent free-love. He sees that no war is made against dignified or even aggressive and savagely radical and bitter infidel papers and publications. Outside of a few meddlesome religious fanatics, so-called vice societies and y. m. c. associations, with a few hypocrites and corrupt judges and agents of an ill-defined and ill-digested congressional law, there are very few that desire to interfere with the publication of infidel books and papers. The intelligent, educated class of people, even in the churches, would not resort to extraordinary measures to suppress free and dignified discussion of any religious, political or social question. But they must insist that the language shall be decent and decorous. The sample infidel we are speaking of (and we again add that his name is legion) is very solicitous that the cause of infidelity shall stand prominently before the world as a promoter of peace, good will, benevolence, and genuine manhood, patriotism, honor, fidelity to trust and the general welfare of man and beast—in short as a promoter of good and not of evil, of peace and not of war; of love and not of hate. He wants not so much to pull down the false as to build up the true. And he is careful to keep the skirts of freethought from draggling through the cesspools of nasty license and debasing and abominable and beastly indiscriminate sexual commerce. He will drag the ark of the covenant of freethought with a yoke of oxen over the highest peak of Alleghanies rather than drive within nine miles of the free-love fens and cesspools, the foul and maggoty ponds of promiscuity in the miasmatic valley at their base. He is attached to his wife, his child. His home is his heaven. His family circle is the only celestial abode he knows or cares to know. The holy association of mother, father, wife, child he cherishes in his heart, his brain, his liver.

At this age of the world this sample of infidel, (and we again take occasion to remark that his name is legion) has sense enough to believe that free discussion will ultimate in the proper modification or abolition of ill-defined or oppressive laws, and he sees no reason, when these do not interfere with any real manly right that he can claim, of defiantly violating them, getting in prison for the violation and then attempting to make his cause the cause of the freethinking world and human liberty! This sample of infidel (his name is legion) believes with all his might that there is little excuse in America for the defiant violation of any law, because the law-makers are so speedily amenable to the people, and because it is characteristic of American legislative bodies for each to occupy itself exclusively in undoing the work of the one that last preceded it. This sample of infidel (legion is his name) didn't want an infidel martyr at all. In his opinion the martyr business is "played." Stock invested in martyrs at this age of the globe we inhabit won't pay one-fourth of one per cent, and we can get eight per cent for our money by standing up for manhood and common sense and minding our own business. We may repeat that the sample infidel, the sample of manly robustuous freethinker we allude to, and whose name, as we have heretofore taken occasion to remark, is legion, doesn't want any martyr "in him." He doesn't believe free thought needs a martyr. He doesn't believe that the legitimate freedom of press and speech in America needs a martyr at this time. And if he did he would seek out some poor lonely, oppressed, non-resistant, defenceless and meek individual to make him out of, and not a conspicuous, bellicose individual whose element is opposition and who aims to conquer by the orthodox methods of force and fear.

You are mistaken in thinking I want to wrong you. I am working for "the good of the cause"—working disinterestedly, and at pecuniary, professional and social sacrifice. My belief is that infidels should avoid conflicts with the "christian" laws, and labor solely to break down superstition and fool church flummery by educating the people out of them—by exposing their silliness, weakness, and wickedness, and pointing out a better way. I think infidels as a body, and their teachers in particular, should be guarded, should be careful as to the ensnaring side issues they meddle with. We oughtn't to give the libidinous Levites any under holts—oughtn't to give them the least chance to charge immorality upon us. I have respect for your talents and proper admiration for your unflagging industry; but I dissent from some of your methods and think your judgment at fault and your mind morbidly exercised upon this obscenity question. Don't you think so yourself? I must say that I think you a rash, imprudent, impolitic, unwise, even a dangerous leader for a body of noble men and women whose country is the world and to do good whose religion. Your field is in the strife and storm of contention and battle, and not in the pathways of peace and love and mercy. Where there is to be a death you will be in your glory; where the battle rages hottest there will be your heaven. Hard blows are the chief arguments you recognize, and I cannot call to mind an orthodox more intolerant toward a rival church than you have been in the treatment of Abbot and other infidel dissenters from your views on your chosen subjects—Cupid's Yokes and obscenity. While I detest Comstock and his villainous crew, and rank them with the worst bigots and most intolerant zealots that have appeared upon the stage of action to worry mankind in any era of the world's recorded history, I still hold that it was the easiest thing in the world for you to have managed your business without any conflict with them on this Cupid's Yokes question. It is my honest conviction that you have brought about exactly what you aimed to. I think you sought the cell you occupy. I believe your mind very much muddled on this question, and your last article, where you contrast your case with that of Mrs. Besant and Bradlaugh, confirms my belief. It shows that you have been brooding over this question of martyrdom. These people gained money from all quarters and world-wide notoriety in consequence of their persecution. To your mind it may have seemed that a parallel case on this side of the water would bring similar notoriety and fame, and perhaps fortune. I hope it may, for I wish you well. But I think the conflict has lowered the standard of infidelity, besides engendering dissension in the ranks of materialists that a generation of pacific acts may not wholly eradicate. But I would myself not shrink from the conflict were there any merit in the case. But there is none. Infidels may individually hold to the free-love theory, but it is not a part of the infidel creed. Believers in Bible truth may hold to social promiscuity and the abandonment of children to chance—they may believe that a remedy for the acknowledged evils in the marriage relation—they may believe this as well as may infidels—many more of them than infidels do believe it—but that doesn't stamp it as a Christian doctrine; nor should the fact of Heywood and a few other infidels holding these views stamp them as infidel doctrines.

Your sagacity must have suggested to you that it would be impossible to separate in the public mind a war for the circulation of this promiscuity pamphlet through the mails from a war for the doctrine of promiscuity itself, and that the Christian leaders would be industrious in promoting this interpretation of an infidel war about the essay. The public is too apt to jump at conclusions. • • • • •

It is in vain for you to say that you don't like the book, haven't read it, that it is not obscene and that you contend only for the right to mail it—it is in vain for you to plead this. The public won't stop to make the fine distinction between a fight for the pamphlet itself and the right to mail it. • • •

You observe that all the free thought papers go through the mails without question and are distributed to subscribers on the same terms that other papers are. In view of this fact, do you still claim the exclusion from the mails of a dissertation against the marriage relation, written, too, in language that you wouldn't read to a bevy of lady visitors, a blow at "infidel" literature, or at the liberty of the press, that infidels must rise in mass to oppose? Don't you think you are floundering to save a free-love feather from the waves while you let the infidel ship with its precious freight of golden ingots go to the bottom? Don't you think you are straining out a gnat and swallowing a camp-meeting? That is, don't you believe you are leaving the substance to fight a shadow from an object that you could well have passed by unnoticed? Don't you believe we had better put all our hands and teams to the cultivation of corn and clover and wheat in the infidel fields rather than suffer these crops to go to waste while we go to watering and nursing the tobacco plant in the orthodox gardens? Do you believe any good can come to infidelity, to humanity, by your battle for an essay that holds no wholesome relation to either?

Intemperance of Novel Kinds.

A recent address of Gov. Garcelon, before the Maine Temperance Convention, calls attention to various kinds of intemperance which have generally escaped attention. He spoke of the use of tobacco as an increasing evil, especially among the young. In addition to chewing and smoking, he says snuff-dipping is becoming almost universal. The use of opium has also increased to an alarming extent. Many a man, he says, has appeared upon the stage advocating temperance who had in his pocket a bottle of laudanum or black drops. The lady, too, carries chloroform and ether to moisten her handkerchief, with which to allay nervous excitement. There can be no question that the opium eating has increased to a fearful extent. Not long since, from Staunton, Virginia, a conference of druggists reported that the ratio of increase of sales in 1877 over 1876 was 93 per cent, and in 1876 over the preceding year 64 per cent, and 1875 over the preceding year 50 per cent. That was another section of the country, and was thought to be peculiarly characteristic of the Shenandoah Valley. But we will venture the assertion that the percentage of increase in Maine has been quite as large, and that the sales of druggists since the prohibitory legislation has been in vogue will so show. If such is the fact, the change from the use of intoxicating liquors to opium is far from being an improvement.

Theodore Parker's essay on Franklin thus concludes:—

"What a life it was! Begun with hawking ballads in the streets of a little colonial town, continued by organizing education, benevolence, industry; by conquering the thunders of the sky, making the lightning the servant of mankind; by establishing Independence; by mitigating the ferocity of war, and brought down to its very last day by his manliest effort, an attempt to break the last chain from the feeblest of all oppressed men. What a life! What a character!"

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

"Nothing resting in its own completeness
Can have worth or beauty, but alone
Because it leads and tends to farther sweetness
Fuller, higher, deeper than its own.

Life is only bright when it proceedeth
Toward a truer, deeper life above;
Human love is sweetest when it leadeth
Toward a more divine and perfect love."
[*Adelaide A. Proctor*

As the warm, pleasant days of summer one by one drop from the threads of Time, like precious pearls into the ocean of the past, we are apt to forget that that ocean is not bottomless. These diurnal treasures will return to us again, bearing the impress which we stamp upon them now, in the effect which they produce upon character. If we are homekeepers, the duties of the hour are apt to absorb us entirely. To be a good housekeeper is well, indeed. She who can be "mistress of herself, though china fall," who is serene, cheerful and wise, in her little community; who can rightly balance her income and duty; who can guide without entanglement, the many threads which pass through her hands from the various departments of daily life, is doing her part to sustain that order and system which holds the universe in harmony. If she has the affection which consecrates marriage, repose, dignity and opportunity to exercise the amenities of life, she is one of the fortunate few who are centers of influence in a home which is a type of the highest existence possible on earth. And a type only; the ideal is not yet reached. Too many of us attain, in the home-life, only a refined selfishness; in too many cases, we lose the inward spirit in the outward sign. It is not "four square walls however gilded," which constitute home; nor happy children, clustering about a generous and hospitable board. Homes cannot be fine, unless the feelings make them so; not lofty, unless lofty thoughts and converse consecrate them to noble living and nobler aspirations. Vain are exquisite fare, dainty raiment and refined manners, if the sympathies of the inmates of the house extend not beyond their beautiful boundaries. Better plain and simple living in a humble cottage, if the heads of that home be noble and altogether wholesome in their lives and aspirations.

Exclusive religions, in the past, have bred exclusive sympathies and associations. But that age is passing; it is beginning to be felt that a throb of pain in one human being pulsates throughout the universe. We have learned that if a few have happy homes, the multitude are homeless; a few have sweet bread to eat, but the many go hungry. Worse than that; their inner senses are blunted and dulled; they neither know light, joy, beauty or goodness, by precept or example. Can we satisfy our hearts with the last new novel, a fresh recipe for cake, or the Kensington embroidery, while such things be?

Within a few days a poor Irish servant girl in London, was hung for the atrocious murder of her mistress, and throwing her body into the Thames. There was no glamour over the case, it was a bald, ugly crime. Just previous to her execution, the unfortunate one told her sad story. Young and ignorant, she left the Green Isle, to be led astray by one in the guise of a man, who basely deserted her and their child. Poor and sick, she stole food for the little one, was arrested and sent to prison. On regaining her freedom, she was forced to the same extremity, and finally was arrested and condemned, though innocent. "Then," said the poor girl, "I became bitter and desperate. I saw no hope or friendliness on earth, and so became reckless." What a world of instruction conveyed in this brief and most sad history!

Anna Dickinson has just published a small volume, called the "Ragged Register." It consists of extracts taken from a journal kept while lecturing, with humorous and characteristic incidents of her experiences.

Julia Ward Howe has just returned from her two years' trip abroad, and was warmly welcomed at Newport by the Town and Country Club, of which she is President. This society numbers fifty members of both sexes, and discusses everything from science to high teas. Mrs. Howe made a little speech, describing her visit to Greece and Crete, in which her husband, Dr. Howe, was so much interested during his life-time.

A Danish woman in Chicago learned cabinet making and wood carving in her old home, which she has put to such good use in her own house, that many visitors come away to marvel at the magnificent workmanship. Nearly all the furniture is the work of her own hands. The case of an organ is finished in hard woods; in front is carved a bird and fruit, and a ship under full sail, the water being represented by the natural wavy grain of skillfully joined wood. A secretary of unique design, contains secret drawers of elaborate construction, and is made of three thousand pieces of wood. The tables, chairs, picture frames, and stools are all the work of Mrs. Olenson's fingers, as well as the beautifully carved bedsteads in the chambers. Mrs. Olensen has manufactured nearly all the tools which she uses, both of wood and steel.

The employment of women as clerks under our government, began during the war, seventeen years ago, and the highest salary paid then was six hundred dollars. General Spinner, who was Treasurer at the time, entered into the arrangement with much interest, in spite of the storm of ridicule and opposition which broke over his head from a great part of the public. The experiment has proved successful, as the delicate fingers of girls are suitable for counting money, and straightening out torn bills. At present there are thirteen hundred women employed, with salaries ranging from nine hundred dollars to fifteen hundred dollars, though few receive as high as the latter figure. Almost every incumbent has one or more dependent upon her for support. In one case, personally known to me, an educated and accomplished young lady, almost the sole support of invalid parents, was given the books of a young man to disentangle, he having reduced them to an apparently hopeless muddle. For six weeks she toiled over them, early and late, while he did some simple copying, and at the end of that time, the six hundred dollar clerk handed back the fair pages to the one who was drawing just twice her salary. Shortly after her pay was somewhat increased, and it is believed that eventually no distinction will be made, aside from capacity. The incumbents are generally ladies who have been reduced from competence, and who have received excellent educations. In no other country in the world would they receive the social consideration which they deservedly attain in Washington; they demonstrate to foreign visitors at our capital, that daily labor is perfectly compatible with a fine development, and the gentlest graces of womanhood.

The only glimpses which a war correspondent of the *Herald*, in the interior of Afghanistan, could obtain of the women of that country, he describes as follows; "Sometimes a caravan of camels swept by, having closed sedans on both sides, and in each of them a woman. The beauties of Afghanistan invariably take the air on camels, and their elders go on donkey-back. In every village you may see little holes drilled in the mud walls of their houses, and these, you learn, are the doors of the harems, and can only be entered on all fours. Such women as I saw—and I was never allowed to catch a glimpse of them, save at a distance—had white linen caps tightly drawn over the head and a long sheet covering the body, with trowsers of colored silk just peeping beneath. Their faces were veiled, and my notions of Afghan womanhood were mainly modelled on certain little girls I met, all of them being very thin, having gold and silver rings in their left nostrils, and extraordinary small heads."

A Freak of Nature.

Caroline Clare is the daughter of Mr. Richard Clare, a farmer residing on lot 25 of the second concession of Romney. Miss Clare is now nineteen years old, and generally is blessed with good health, though about two years ago she was attacked by a strange disease unnamed and unknown in the ordinary practice of medicine. Though there did not seem to be any organic complaint, she lost her appetite, and in a few months her weight had decreased from one hundred and thirty to eighty-six pounds. She ate considerably less than formerly, but the difference in that respect was not in proportion to the large falling off in flesh, and as the bodily functions were not impaired, her friends were not alarmed. However, after she had become so thin and weak, she took to her bed, and a great change occurred in her mental condition. Formerly she was noted rather for lack of conversational powers, but now fits of spasms would come over her, on the passing away of which her eyes would become set and glazed, her body almost rigid, and while in that state she would discourse eloquently, and give vivid descriptions of far-off scenes, far exceeding in their beauty anything which she had ever seen or presumably ever read of. On the passing away of this state she exhibited a great deal of lassitude and indisposition to move, and was taciturn and surly in reply to any questions. This continued till about a month since, when an extraordinary change occurred. The girl, although still not gaining flesh, appeared to rally. She became light-hearted and gay, and her friends anticipated an early release for her from the room to which she had been confined so long. Their expectations were not in vain, for she is now about the house, apparently as well, bodily, as ever. But a most remarkable development has taken place. She is constantly giving off electric discharges, and seems to be a perfect battery. A person, unless possessed of the very strongest nerves, cannot shake hands with her, nor can any one place their hands in a pail of water with hers. By joining hands she can send a sharp shock through fifteen or twenty people in a room, and she possesses all the attraction of a magnet. If she attempts to pick up a knife the blade will jump into her hand, and a paper of needles will hang suspended from one of her fingers. So strongly developed is this electric power that she cannot release from her touch any article of steel that she may have taken up. The only method yet found is for a second party to take hold of the articles and pull while the girl strokes her own arm vigorously, from the wrist upwards. On entering a room a perceptible influence seizes hold of all others, and while some are affected to sleepiness, others are ill and fidgety till they leave, and even for a considerable time afterwards. A sleeping babe will wake up with a start at her approach, but with a stroke of her hand she can coax it to slumber again. Animals also are subject to her influence, and a pet dog of the household will lie for hours at her feet as motionless as in death. A curious part of the phenomena is the fact that the electricity can be imparted by her to any article with which she habitually comes in contact. The other day a younger sister, while doing the house-work, took up a pair of corsets belonging to Caroline, and on her hand touching the steel, she was compelled to drop them with a loud cry, and exclamation to the effect that she had run a needle into her finger. Wooden spoons have had to be made for her, as she cannot touch metal. Altogether the case is a remarkable one, and attracts scores of visitors. Mr. Clare is the father of seven children, all of whom are healthy, and, with the exception of Caroline, show no abnormal qualities either with regard to electricity, galvanism or anything else. Medical men who have examined the case are frank in confessing that they don't know what ails the young lady.—*Planet.*

Golden Words from the Golden State.

[From the Yolo Mail, Woodland, Cal., July 24th.]

We call attention to the advertisement of the RELIGIO-PHILOSOPHICAL JOURNAL, the honest, outspoken and consistent advocate of modern Spiritualism. It has been on our exchange list for a long time, and we know it to be a fearless foe of all shams and frauds among Spiritualists and mediums. It was always a determined denouncer of the Woodhull clique and their vicious doctrines. It is a warm friend of the pure teachings of Christ and his early disciples. But above all it gives the record of those modern demonstrations of personal immortality which are so much needed in this age of growing skepticism, and which are but the reproduction of the same sort of facts that converted the unbelieving Jews and scoffing Gentiles in the days of primitive Christianity. With all the frauds and humbugs of the 19th century, just the same as existed in the first century, there is yet a large substratum of demonstrated facts, now as then, which can not be discarded nor denied by honest and thorough investigators. These phenomena are almost universally admitted as real and true, whenever carefully and perseveringly examined, and the only question that can be raised by sincere doubters is, what is their origin? Are they the result of natural laws? Do they come from diabolical agency? Or, are they what they claim to be, the manifestations of spirits, freed from their earthly bodies? When one sees and hears (to take a single special instance), as we have seen and heard with Dr. Henry Slade in broad daylight, a pencil no larger than a kernel of wheat, enclosed between two perfectly clean slates, move up and down and to and fro until one side of one slate was entirely covered with two intelligent but distinct communications in English, signed by two deceased persons' names, each written in a different hand, and where the contact of any human body was absolutely impossible; in such case, to explain the wonder by a supposed natural law or an imagined physical force, is to talk sheer nonsense; to call it the work of the devil is still more absurd; but to admit that it is what it claims to be, the act of a moving, thinking, disembodied spirit, is the only reasonable explanation; or, in the words used by Bob Ingersoll very recently, "If it isn't a spirit what the d——l is it?" If men believe that their spirits exist after death because persons in the flesh had communication with such spirits (and said so) eighteen centuries ago, why should they doubt now, when they have the evidence of their own senses to just such communications? Such are the facts and arguments that are found developed in every variety of detail and with all sorts of examples, proofs and illustrations in the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago. It is fair and impartial and always demands the strict test of accurate observation and scientific analysis for proof of these astounding phenomena. It is in no sense a sectarian, denominational or partisan paper. Its motto is the truth without mask, pretence or fraud. Its price is now reduced to $2.50 for a large 8-paged sheet.

Onset Bay Camp Ground.

To the Editor of the Religio-Philosophical Journal.

I wrote you last from Harwich camp ground and am now in the cottage of Mr. Currier, looking out through the trees on the blue water of the bay, and refreshed by a cool breeze, welcome after the heat of yesterday, which was trying even by the seaside. The Sunday gathering at the Cape Cod Camp Ground at Harwich was some three thousand. William Denton and myself spoke to twenty-five hundred hearers, and the meeting closed with good promise for another year.

We came here (that is, my wife and myself) Thursday evening, and have enjoyed the sea-breeze, bathing, pleasant scenery and social life. Here are about a hundred neat cottages and tents, filled by five-hundred people, many of whom spend the summer. Mrs. M. L. Wood has spoken very acceptably, and H. B. Storer has said his good word, always fit and well-chosen. The conferences have been animated and good. Mrs. Maud Lord Mitchell, Mrs. Smith, Mrs. Stiles and other mediums are here. Yesterday (Sunday) trains from the Cape, Boston and elsewhere, boats from New Bedford and carriages brought some three or four thousand people, and Mrs. Nellie T. Brigham and myself spoke to great audiences in the grove beside the water, who bravely kept their seats for hours, although the heat despite the sea breeze was severe. To-day one can say of the people that they have

"Folded their tents like the Arabs
And silently stolen away."

Or rather packed their valises and are gone, leaving only the usual occupants. Sunday meetings are to be kept up. C. B. Lynn and Mr. Denton speaking the next fortnight. A score or two of cottages have been built here the past year. All this shows the *veracity and accurate knowledge* of that prince of unstained and dogmatic asserters, George M. Baird, who, in the last *North American Review*, speaks of Spiritualism as "a popular delusion fading away." The worst punishment I could wish for this impudent asserter is to pillory him on a good seat amidst a host of intelligent people, such as were here yesterday and at Harwich a week ago, and compel him to look over the sea of upturned faces. But truth will win and the Bairds will go their own way to oblivion.

In Boston, last week, I visited the *Banner of Light* office and found all in due working order, the editor, Luther Colby at his post, up toward the sky on the fourth floor, looking fresh and healthy, and the fine book store below in its usual nice order. We leave this afternoon, and will report next from Lake Pleasant. Yours truly,

G. B. STEBBINS.

Onset Bay Camp Ground, Mas., Aug. 4.

Keep Their Memory Green.

BY EMMA TUTTLE.

"Let the dead decorate the graves of the dead."
—*Dr. Peebles.*

Prof. S. B. Brittan, in a late issue of the *Banner of Light*, feelingly criticises the words of Brother Peebles, and if you will read a few lines of history, you will not wonder why.

Before me is the picture of a grandly beautiful young hero, who was shot on board the U. S. Gunboat Essex, Feb. 6th, 1862. He was aid to Capt. W. D. Porter, and was killed by his side on duty, in the glory and enthusiasm of a consecrated patriotism, so pure and heaven-born, that I wish a spark of it may glow in the heart of every American as long as we have need of home and country.

Twenty minutes before the surrender of Fort Henry, while he was drawing his cutlass to cheer on the tired men at the guns, a shot from the enemy's works struck the young midshipman, taking off the top and back of his head, killing him instantly.

This life was a pure, unreluctant sacrifice. He knew how it might end, but wrote in his last letter to his mother, these words: "If with my small strength, I can do anything worthy of such a cause, I am determined." And he did do. He died—died for you and me—baptizing a just cause with his sparkling young blood.

This handsome young hero is "Boy Brittan," as the poets have christened him, the son of Dr. S. B. Brittan, of New York, who bore his father's name, and will bear it onward in honor as long as a song of heroism is sung, or a history of the war in which he fell is printed or read.

His father gave him up a grand specimen of physical perfection, filled with loving and loyal thoughts, and he received him back into his trembling arms lifeless and crushed by the guns of grim Fort Henry, to be laid in "a hero's grave, where God and justice grant never a decoration day may pass that does not see it laureled by loving and grateful hands. Leave not the sacred duty to the dead, but let us all pause a season in our onward march to drop flowers, dewed with our tears, upon our soldiers' graves!

I am glad the loving and bereft father remembers intensely the bravery and magnanimity of our country's defenders, and with a sword of fire beats back those who, even by a careless word, would rob the noble sleepers of the floral expressions of the divinest human affections. If the grass upon their graves were yearly smothered by its burden of flowers, the tribute would not only be a tender remembrance of them, a mark of respect to their surviving relatives an oblation to liberty, but in the souls of those who would lay the flowers upon the sacred dust would spring up the heaven-born blossoms of love, tenderness, gratitude, charity, hope, desires for unbroken peace, and dreams of immortality. If the shattered bodies sleep on and heed not, the souls of the living grow more divine by performing the beautiful labor of love, and I hope the angels do indeed bear from the fairer gardens of the spirit-land the fairest flowers which grow to mingle with our offerings; and may never a May day see them forgotten.

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CHICAGO, ILL., AUGUST 16, 1879.

An Ounce of Fact and a Ton of Fiction.

A writer in the New York *Times* of July 19th, makes a noteworthy display of his ignorance in regard to Spiritualism. Here is what he says:

> Our countryman, the Spiritualist, Dr. Henry Slade, is now making an immense sensation in Leipsic, and seems about to take all Germany by storm. Two years ago he held seances in London, was dragged into court, and sentenced for fraud. He appealed, but escaped a second sentence only by an error in the arraignment. From London he went to Berlin, where he invited Virchow, Helmholtz, etc., to his seances. Virchow declined the invitation, but Helmholtz declared himself willing to accept it, on the condition that he should be allowed to examine thoroughly the room in which the performance was to take place. To this Dr. Slade could not consent, and after a few seances the Berlin police intimated that he had better leave the city. He went to Leipsic, and here, at last, he seems to have met with people who can appreciate him. Not only are the good burghers of that city of books in rapture over this American doctor's revelations, but even the Professors of the university, scientists like Zoellner, Weber, Thiersch, Ludwig, Fechner and Scheibner, have declared themselves his pupils. Zoellner has just published a book, in which he minutely describes all his experiences with Slade: flying pen-knives, floating tables, ghastly hands reaching up from beneath the table and writing messages from the other world, etc.; and he finishes with the assertion that Slade stands in some rapport to a world of spirits; that he can compel them to work according to his will; that their actions are against all human laws of nature, etc. Even the old Hegelian skeleton, Ulrici, has come forward on this occasion, and as Zoellner expects an entirely new development of science and scientific methods from Dr. Slade's performances, so Ulrici hopes for a final settlement through him of all moral and religious doubts. It is hardly possible to take the affair seriously, and yet people who are familiar with the present state of German civilization will hardly be surprised. Germany is ripe for such a movement. There is a natural law which connects raw materialism with silly superstition, and as France of the eighteenth century had its Mesmer and its Cagliostro, so Germany of the nineteenth century has its Dr. Slade.

Of the misrepresentations contained in the above account, we will merely call attention to a few:

(1) Henry Slade is not now in Leipsic; he left that place some six months ago; passed some time in Australia, and has now been two months in San Francisco.

(2) He did not escape a sentence in London after his appeal only by an error in the arraignment. His enemies saw that Justice Flowers, an ignorant police official, had passed a sentence that could not be sustained, and they willingly availed themselves of a quibble to let Mr. Slade off. He afterwards returned to London and defied the whole gang of them, but no one made a sign. His release left his character for honor and sincerity wholly unimpaired.

(3) It is not true that Slade refused to let Helmholtz thoroughly examine the room in which the performance was to take place. Helmholtz refused unconditionally to look into the subject. Zoellner and others had the performance in their own rooms, and were perfectly satisfied as to the genuineness and objectivity of the phenomena.

(4) The eminent physicists and philosophers named by the *Times*, have not declared themselves Slade's pupils. They have simply declared that in his presence, under the most satisfactory conditions, they have witnessed phenomena not to be explained by any law or force known to present science, or recognized by the majority of scientific men.

(5) It is not true that Herman Ulrici is either an Hegelian or a skeleton. On the contrary, his philosophical purpose has been to show that the system of Hegel is a system of one-sided or imperfect idealism. The psychology of Ulrici has anticipated the deductions of Modern Spiritualism, and it is not surprising that he should have been a ready recipient of its objective facts, when presented, backed as they are by an amount of testimony which it is credulity to reject.

We can readily pardon the misrepresentations of the *Times* in consideration of the truths which it ingenuously admits. "Eminent German physicists, "like Zoellner, Weber, Thiersch, Ludwig, Fechner and Scheibner," have in truth admitted the basic phenomena of Spiritualism; and the fact ought to startle into respectful attention every skeptic of any intelligence, for these men, in their respective departments of science, are unsurpassed at this time by any contemporary.

Ludwig, the professor of chemistry, was the teacher of that Mr. Lankester who "dragged Slade into court" in London, but who did not dare to accept Slade's respectful offer to give him another sitting after Slade had been freed from the meshes of the law. Professor Ludwig says, he remembers his pupil Lankester as "a conceited and excitable youth"—traits which he abundantly manifested in his impotent endeavor to put down Slade.

Fechner stands high as a philosopher and an expert in physical science; Weber is eminent as an electrician; Zoellner as a mathematician and proficient in physical astronomy; Scheibner as a mathematician, and Thiersch as a large-minded and liberal philosopher. The testimony of men like these can be jeered at only by the ignorant and the bigoted.

But it is both sad and amusing to see how soon eminent men of science are regarded as doft on this one subject, the moment they bear testimony to the objective facts of Spiritualism. When it was announced that Crookes was going to investigate the subject, the foes of Spiritualism hailed the announcement with exultation. No man was better qualified to expose the humbug than Crookes. Now the bubble would be pricked; one authority spoke of him as "a cool and clear-headed man of recognized position in science;" another asserted that "no one could doubt Mr. Crookes' ability to conduct the investigation with rigid philosophical impartiality." And so on. It was taken for granted by the writers that the result of Mr. Cs' experiment would be in accordance with their wishes and preconceptions. But the moment he bore testimony to the phenomena, who so weak-minded and credulous as Crookes? "The thing was too absurd to be treated seriously." "It was impossible, and therefore could not be."

And so on. By which it will be seen that men of science are very human; that they are quite as slow as ordinary mortals to believe what they don't want to believe. Even Lord Bacon would not believe in the Copernican system.

The article from the New York *Times* is interesting, as being an enemy's full and explicit testimony to the fact that Spiritualism is making great progress in Germany; and the statement is confirmatory of what Fichte has announced, and what we have been making known to our readers. "The cause of Spiritualism is secure in Germany," says Fichte.

A Case in Point.

That there are manifesting spirits who try to attract notice by assuming names to which they are not entitled, is a fact well known to experienced investigators. We have repeatedly called attention to it, to inspire caution and guard against deception; and we have seen that the pneumatology of all ages has accepted the fact as one not to be disputed.

A friend in London writes us, under date of July 14th, 1879, some account of quite a recent séance at Mr. Burns' rooms, at which Mrs. Lowe, late of Washington, was the medium. Mrs. Billing, the well-known American medium, and estimable as a lady, was also present. But it appears that while the James Nolan of Mrs. Lowe's circles, declared himself to be Mrs. Billing's control, and gave at Mrs. Lowe's séances, particulars which were thought quite satisfactory by persons who had also frequented the séances of Mrs. Billing,—to Mrs. Billing herself her supposed control, James Nolan, now asserts that he never went to Mrs. Lowe's séances at all. This fact Mrs. Billing made known.

"The bolt," writes our correspondent, "was an unfavorable one. Mrs. Billing spoke like a lady, as she is; and Mrs. Lowe showed much good sense and sweetness; but she said sorrowfully, that if it were proved that the James Nolan of her circle, who seemed to her so trustworthy and good a spirit, had willfully lied to her, she would never trust a spirit again. Soon after the doors were closed for the second part of the séance, Mrs. Lowe fell on the floor in a dead faint and was carried out of the room. She is subject to these fainting fits, and, as I understood, attaches no blame to Mrs. Billing for what took place."

This interesting incident illustrates the importance of that "skeptical criticism" which we have applied to the phenomena of Spiritualism, and which has subjected us to some little reproach. Here are two genuine mediums, thoroughly sincere, and in whose presence the independent spirit-voices are unquestionably heard, who, coming together at a séance, compare notes, and find that one of them at least must have been cheated by the communicating spirit.

When we first heard that a spirit calling himself James Nolan was talking at Mrs. Lowe's séances in Washington, we anticipated the result which has now come about. The original, and probably genuine James Nolan, declares that the spirit who takes his name at another medium's sittings, is an impostor. The effect of the announcement upon a delicately organized person like Mrs. Lowe, was to cause her to faint. The facts justify us in believing that she was perfectly honest in her belief in the identity of her control; and that her disappointment at finding she had been deceived by the spirit caused the shock it did.

Do not facts like this satisfy our readers that in applying criticism and analysis to the claims of mediums and of spirits, we are on the right track? Do they not shew that the best of mediums may be deceived as to the identity of their controls? Do they not justify us in all that we have said of Mrs. Richmond and her imaginary controls?

Death by Drowning.

The Chicago *Tribune*, in publishing an extract from the late Mr. Sanford's sermon, descriptive of a drowning person's sensations and written but a few hours before the accidental drowning of the writer, queries as follows:

> "Could it have been the unconscious reflex of his mental condition, when, a few hours later, the water wrested his soul from his body?"

The passage from Mr. Sanford's discourse may or may not have been prompted by an inward anticipation of his coming fate. All experiences in drowning may not be alike; but the general testimony is, that while the soul seems to take in all its past in a flash, the sensations are pleasurable rather than distressing. There is nothing of that straining of powers "in a lingering agony," of which Mr. Sanford writes. His picture of death by drowning has some truth, but several touches of pure fancy, as he probably now sees. The process of dying is not "a tearing of the soul from its fleshly bonds," but an escape from a tenement no longer fit for occupancy; a beneficent release to which the interior powers of man's nature are fully and readily reconciled.

"Not Enough."

In our recent comments on a passage from Dr. Buchanan's discourse on Religion, we referred to the proofs, already in our possession, of the existence and activity of our deceased friends as spirits. Then, urging the importance of limiting our inductions to "facts demonstrated and demonstrable," we remarked of the work we have in hand,—"*Is not this enough?* Why should we leave facts for fantasies, and repel the scientific inquirer by setting up claims which, in the nature of things, are incapable of proof, however disposed we may be to believe in them?"

It will be seen that, taken in connection with the context, our meaning in the words "Is not this enough?" is clear and justifiable. In his reply, by quoting a detached part of the text, and omitting what immediately follows, Dr. Buchanan gives to our language a meaning which no fair or logical interpretation of it will authorize. He speaks of our having "given out the command of Canute to the waves," intimates that we are in favor of stopping at a "fossilized finality;" says that we have set up a "thoroughly absurd" claim; and, assuming the pose of an advanced advocate of a free science, the boundaries of which he has himself enlarged, tries to present us in the position of a retrogressive conservative, opposing and "embarrassing" his efforts in the direction of pure science.

We think the sharp-sighted among our readers will have detected the sophistry by which Dr. Buchanan has tried to make it appear, that *he* is the champion, and *we* are the enemy of actual science; whereas, all that science of his and others, which we would rule out as "inadmissible," is science in the state of hypothesis, and not science in the state of accepted fact. His own words belie the assumption, under which he would convey the impression that he has strictly followed the scientific method in his advances; for he speaks of "cultivating intercourse with the Spirit-world as *an adjunct to science* for the development of religious truth."

Here he puts his claims on the right ground, and, in this modified sense we have no fault to find with them. They are not science, but merely an "adjunct,"; and are authoritative only so far as the credit we choose to attach to their originator makes them authoritative. All reasonable "adjuncts", to science, all proper inferences from science we shall treat with respect; but the arbitrary attempt to label as science what is not entitled to the name, or the attempt to impose upon us any high theosophic claim of superior light, got from *accordance with the wishes of Jesus*, or any other being, finite or infinite, we shall repel as dangerous presumption or morbid self-delusion.

Our inquiry, *Is not this enough*, reduced to its fair and simple interpretation, meant simply this: "Is not the verifiable enough?" Dr. Buchanan's imperious reply, "Most assuredly it is not enough," falls flat, it will be seen, when our real meaning is admitted; for he will hardly contend that, in a scientific inquiry, the verifiable ought not to be enough. As all science is progressive, the idea of what he calls a "fossilized finality" in Spiritualism, is of course absurb, and for any man to say, "Thus far and no farther," is a wild presumption. To charge on us such nonsense is a foul blow.

All that we contend for, as the judicial reader will admit,—and all that we still contend for—is that we can afford to rule out all that is of even dubious authenticity, and confine ourselves to the positively true and demonstrable. If we are to have "adjuncts," let it be distinctly admitted that it is as adjuncts only that they are offered, and let us beware of mixing up fantasy with fact until the one can with difficulty be disentangled from the other. The whole question between us and Dr. Buchanan, is intimately connected with that of the reliability of so-called spirit-communications. We have labored to show that where the truth of such communications cannot be scientifically tested and proved, they must not be put forth as genuine. Much mischief has resulted from such impositions in the past, and much may result in the future unless investigators are put on their guard and duly informed of what they may expect.

Praise from Opponents.

A correspondent writes us:—"I see that in quoting commendatory notices of the JOURNAL, you include one from the *Alliance*, and one from Dr. Alex. Wilder. Now some ill-natured person might say, that to be praised by enemies of Spiritualism is a sign that they find something in your course favorable to their own hostile views." To which we reply:—"An honest enemy will discriminate between the abuses and perversions of a truth and the truth itself, and will not withhold his commendation when he finds that an opponent is working, not for victory, but for the truth. To say that Dr. Wilder is an enemy of Spiritualism is to say what cannot be proved. He is in the fullest and highest sense of the word a *Freethinker*. Truly does the editor of the *Banner of Light*, in his last issue, say of him: "He is a gentleman of culture and no bigot; one of the clearest thinkers and ablest writers on the American continent." Praise from such a man as Dr. Wilder means something, then, and is all the more to be valued because he may not be, in the limited sense, a Spiritualist. In quoting from the *Alliance* also, we have taken it for granted that, whatever the motive of its testimony may be, the testimony is true and apt. If we can extort praise from honorable opponents, at the same time that we firmly uphold and promulgate the great demonstratable facts of Spiritualism, we shall conclude that we are pursuing the truth in a fair, frank, and honorable spirit, without disguise, fear, or any self-seeking inducement.

Mr. Mansfield's Spirit Writings.

While holding to the theory that some of the so-called spirit communications through Mr. Mansfield may be a reflex of the action of his own psychic powers, we have always refused to admit the assumption that all the phenomena, in the production of which he is made instrumental, can be explained in this way. In a letter to Mr. A. J. Davis, written as far back as August, 1860, Dr. N. B. Wolfe, a gentleman well known for the thoroughness of his investigations in Spiritualism, expressed himself as follows:

> "When I seek to communicate with a spirit through Mr. Mansfield, I write the name of the spirit in full, together with the question or statement of the information I desire, on white paper, and sign my name to it. This I enclose in an opaque envelope, or I roll it up a number of times, before submitting it to the medium. Mr. Mansfield then places the envelope or roll containing my question, before him on the table, and touches it lightly with the tips of his fingers. He soon becomes influenced to write, sometimes with one hand, sometimes with the other—*the right hand writing on one subject, and the left hand writing on another subject, at the same time.*"

As an evidence, that in some cases at least, Mr. Mansfield's own mind has nothing to do in originating the communications, Dr. Wolfe cites the following remarkable experience:

> "I wrote as follows: 'Richard E. C., M. D. Old friend, can you give me any evidence of your presence and individual identity? Signed, N. B. W.' This note was securely closed and submitted to Mr. Mansfield, he not knowing anything of its contents, and *it never being out of my sight*. In a few minutes the medium wrote: 'Well, Doctor, your old friend, Dr. E. C., is not present, but I am here, and ashamed am I to tell you how I came here. You know I was a slave to that cursed whisky; though often besought by my earth friends to give it up, yet I persisted in having my own way, until I was found dead in that—place?' This communication was signed by a name that called up the memory of an early schoolmate, of whom for many years I had heard nothing. I knew the young man to be constitutionally intemperate. A few days after this I received a letter from home, informing me of the death of this young man, *in the precise manner, place, and time indicated in his communication to me.*
>
> "I have thought much of this case, and can not ascribe the information conveyed in it to psychometric reading, or psychologic power of the medium. If it was not the spirit of H. C. that wrote through Mr. Mansfield, then pray give me some more satisfactory explanation of these marvelous coincidences of names, dates, places, and circumstances."

We agree with Dr. Wolfe that the case is a very strong one, and sufficient to justify the belief that, in some cases, Mr. Mansfield has actual communication with departed spirits, and is made their instrument for intercourse with friends in the flesh. The instance is corroborated by many similar ones, equally strong, as where a communication was written in Chinese, and its accuracy attested by a well-known Chinaman, under circumstances precluding suspicions of fraud or coincidence. We quote these facts to show that though psychometric action may explain some of the phenomena, they are far from explaining all. Mr. Mansfield is an extraordinary medium, and we learn that his powers do not seem to be in the least impaired by the lapse of time.

An Evangelical Swindle.

> If no one of our subscribers objects we will fall in with the generally expressed wish of our cotemporaries in Chicago and omit one issue of the *Alliance*. The object is, of course, to give a vacation to as many as possible of those engaged upon the paper. The *Standard* set the example last year. The *Interior* omits the number for August 6th. The *New Covenant* took its vacation on the week of the Fourth. The *Advance* takes the second week in August. Before the final decision we will wait to receive, by letter or postal the objection of any subscriber. But as in the case of the other papers the readers were unanimous in seconding the move for the respite, we have little doubt that the result with the *Alliance* will be the same.—*Alliance.*

For many years the *New Covenant*, a moribund Universalist organ of this city, has eked out its income by omitting one issue each year. By the above clipping from the *Alliance*, we see how the force of a dishonest example demoralizes our orthodox neighbors. How much better is this act in the sight of their God, than that of the grocer who charges them for ten pounds of sugar and sends them only nine? By omitting one week's issue, those papers beat their patrons out of enough money to pay the expenses of a trip to the mountains or sea shore. We should like to know if their compositors, proof-readers, clerks and errand boys, get their salaries just the same, or do they have to contribute to the fund as well as the subscribers? Before the JOURNAL has to resort to such practices and the begging and whining tactics of some other contemporaries, it will settle its indebtedness to subscribers and die an honorable death.

At the time of the great fire, in 1872, donations of money to the extent of many thousand dollars were tendered the JOURNAL, all of which were thankfully declined, though over $20,000 worth of property was destroyed, and money had to be hired to buy a new outfit. But the gain has been the JOURNAL'S; by maintaining its freedom from all pecuniary obligations, it has preserved its independence and increased its power to do effective work for Spiritualism. True, all connected with the paper have had to work hard and live economically, enjoying little recreation and no luxuries, yet all feel sure that the object attained has been worth the cost. We expect to continue in the same way, and to give our readers the benefit of the increasing prosperity which the brighter financial condition of the country leads us to anticipate in the near future.

Studies in Psychometry.

On our first page will be found a curious series of psychometric delineations given under the supervision of our learned contributor, Dr. Bloede, who, of course, intends to handle the subject from a purely scientific stand-point, and it should be so considered and taken by the reader. That there occur some serious errors in these studies is probable but we ask our contributors to withhold their criticisms until after the completion of Dr. Bloede's paper in our next issue. The science of psychometry is but imperfectly understood even by those who have given it the most study, and too little attention is paid to the various subtile agencies which may effect the sensitive and insensibly blend with and color the "reading." It is wholly in the interests of science and truth that the JOURNAL gives place to these "studies" deeming it high time that much which is now put forth with oracular authority as scientifically correct should be thrown open to intelligent, dispassionate criticism from those whose minds are not so fully preoccupied with the subject, and who are thus the better enabled to determine what is really established as fact and what is still hypothetical.

"Not the Wrong Way must the True Course be Wrenched."

On the second page we republish, from the Seymour (Ind.) *Times*, an editorial under the above apt heading, for which we ask the serious attention of all who are interested in Mr. Bennett's imbroglio. When Dr. Bennett was peddling pills and praying to his God three times a day, Dr. Monroe, the editor of the *Times*, was a firm, consistent, intelligent Materialist. He is not on the low, belligerent, and purely iconoclastic plane occupied by Bennett and others, who are now exhibiting their sectarian propensities as strongly as when they were members of the Lamb's flock. We ask our readers to weigh well what Dr. Monroe says to Mr. Bennett, and to remember that it is the deliberate, dispassionate, honest, expression of a man who knows far more of what true Liberalism consists, than Mr. Bennett does or ever can in this world. Remember that Dr. Monroe, the Materialist, speaks of one in his own ranks, that his crushing exposition comes not from Christian sources, nor from an opponent, but from a man who loves Materialism, and would keep its skirts from being bedraggled in the mire of sensualism, and who does not want the cause in which he labors made subservient to the selfish ends of one who assumes the role of martyr, and strives with all his might to become a penitentiary convict. We know that Mr. Bennett's course is not approved by many of the representative materialists—we do not refer to the Abbott school—and that many who feel they have been dragged into giving him a quasi support are heartily ashamed of the whole contemptible business. As an indication of how very many of the best informed materialists and Liberalists look upon Mr. Bennett, we quote from a letter received by us last month from a well known materialist of wide influence; speaking of Mr. Bennett, this writer says:

> "He is too quarrelsome and pugnacious to do any cause substantial good. *I have yet to see the first word for humanity and good in his writings.* He is contentious and jealous. I am satisfied that his action is only for notoriety and for begging purposes. *He is worth more to himself in jail than out.* Money is pouring in to him from the fools who imagine that the freedom of speech is attacked! They think it a fight for free speech!"

This letter, remember, was not written by an enemy of Mr. Bennett, but by a man who has done what he could to get him out of jail, and whose sympathy for the troubles of an old man who, however wrong headed he may be is still a man, are deep and sincere. If such a man can write such a terrible indictment against Mr. Bennett, why need we look farther for reasons why we cannot espouse Mr. Bennett's fight. Indeed! does not the *Times'* editorial and the above letter show the wisdom of the JOURNAL'S course in this matter? Spiritualists, as such, need not feel called upon to champion Mr. Bennett nor any other vender of immoral literature.

Exposers and Pretended Mediums.

It is a well known fact that there are now several tricksters traveling over the country, who either "play" medium or "exposer," either role depending on the gullibility or skepticism of the community in which they stop. If an easily deceived spiritual element largely predominates, they assume to be mediums, and claim to perform every phase of spiritual phenomena under "strict test" conditions. If, however, the orthodox or skeptical portion of the community is in the ascendancy, they can make their labors more profitable by becoming exposers. Baldwin, Bishop, Reed, J. Nelson Jefferson and Emma Stuart, and numerous others now travelling in the West, are merely irresponsible adventurers, and those who patronize their silly exhibitions, are only lending aid to those who are too lazy and shiftless to earn an honest living. Baldwin and Bishop were at Omaha lately, claiming to be mediums, and their pretended spiritual séance broke up in a disgraceful row. One of the party was arrested and fined fifteen dollars and costs, for showing without a license.

When Rogues Fall Out.

The Philadelphia organ of our harmonious Boston contemporary has fallen out with one of its "pals," who has been so actively aiding it in the blackmailing business. Having squeezed all that could be got out of the lemon, the Quaker city sheet ruthlessly throws the peel overboard and severs the partnership. Finding how futile were the efforts of the combination, the captain of the gang does some robust lying to cover up his discomforture.

A Spiritual camp-meeting will be held at Pleasant Valley, eight miles from Minneapolis, Kansas, commencing Aug. 22nd. Extensive preparations are also being made for the Liberal and Spiritual camp-meeting at Lawrence, Kansas, from Sept. 5th to 12th. Many noted speakers will be present, and also many famous mediums.

The Writings of S. J. Finney.

In the beginning of their publication the editors expressed the purpose of issuing the writings of S. J. Finney in book form, when completed in the columns of the JOURNAL. The times since have been unpromising, and they have hesitated to incur the risk of publication. Letters have been constantly received from many sources, urging them to do so, yet the encouragement has not been sufficient to guarantee the enterprise. Their labor has been one of love, and they expect no pecuniary reward. If they succeed in preserving the grand legacy of wisdom bequeathed by the inspired author, thus building a monument to his name, they rest in perfect content. It has occurred to them to present the subject directly to the Spiritualists, and thus learn how many desire copies of the work. At least five hundred must be taken to cover the cost of publication, and if that number of names are obtained, the book will be issued at once. We hope our friends who have urged this undertaking and all who desire a copy of these writings, pronounced to be "the grandest literature of Spiritualism," will encourage their publication. The book will be a 12mo. of two hundred and twenty-six pages, bound in muslin. The price will be one dollar, for which it will be mailed free to subscribers. The friends will confer a favor by responding promptly, whether they send the money with their names or not. Hudson Tuttle and Giles B. Stebbins, editors.

All letters should be addressed to Tuttle and Stebbins, care of John C. Bundy, Chicago.

N. B.—Those desiring to canvass for the work, will be furnished it at wholesale prices, in quantities of six or more at a time.

Rather Wild.

Our sprightly Ohio contemporary, the *Independent Age*, in a short editorial reference to Mr. Bennett's case, says:

"* * * Mr. Bennett must go to the Albany penitentiary for eleven months, for sending through the mails a book *sold in nearly all the book-stores of New York.*"

That portion of the *Age's* statement which we have italicized is *nearly* as far from the truth as it can be made. We respectfully ask our contemporary to name *one* respectable book-seller, other than Mr. Bennett, who keeps the immoral, soul-debasing pamphlet on his shelves, and sells it over his counters. It is just such wild, reckless statements as this one of the *Age*, that brings Liberalism, and Spiritualism into disgrace and discredit before the world. We can hardly believe that the editor of the *Age* noticed this materialization of his paragrapher before publication.

Barnum is Here.

Barnum's Museum, Menagerie and Circus, one of the finest exhibitions in the world, is now in this city, and will remain until Saturday next. The attractions in various directions, have been greatly increased over any previous year, and no one should miss seeing them. There are eight lady riders, including the incomparable quartet, Mad. Elsie Dockrill, Miss Emma Lake, Miss Linda Jeal, and Miss Kate Stokes; and a museum of fifty thousand curiosities, a menagerie of fifty cages and twelve elephants. A whole column would be required to enumerate all the attractions that Barnum brings to Chicago.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Charles H. Foster is now stopping at Pittsford, Vt. He is an excellent test medium.

Mr. and Mrs. John R. Robinson are enjoying a rest at the Webster House, Green Harbor, Marshfield, Mass.

We hear that Mrs. Emma F. J. Bullene has been quite ill. We hope this most estimable lady may soon be restored to health.

C. Fannie Allyn designs to visit the Western States this winter, and parties desiring her services, will address her at once at Stoneham, Mass.

Mrs. Breed, an excellent test medium, holds public séances on Sunday and Wednesday evenings, at 8 P. M. She holds one on Tuesday at 2 P. M., for ladies only.

Dr. Kayner will speak at Porter's Grove, at the head of Geneva Lake, Sunday, Aug. 24th, on the arrival of the steamer from Geneva. The Doctor is one of our ablest lecturers.

BIBLE IN INDIA.—This book we have been unable to obtain for some time, but now have a limited supply. Those desiring it must order promptly or they will be too late. Price $2.00, postage paid.

Dr. J. K. Bailey lectured at Chatsworth, Ill., Sunday, July 27th; at L'Ostant, Ill., July 29th. He has now entered upon a season of labors in Iowa, and may be addressed for the present at Cedar Rapids, in that state.

G. G. W. Van Horn, magnetic healer, who was imprisoned in Kansas city, Mo., as set forth in a previous number of the JOURNAL, has been liberated, and is now practicing his profession at No. 533 Main street. If he is molested again in consequence of healing the sick through spirit power, he will contest the case with more vigor. While in jail he cured several prisoners who were sick, by the laying on of hands. It is a great wonder that the over-zealous "regulars" of Kansas City, don't have him arrested again for so doing. What audacity! this curing the sick in prison without the aid of poisonous drugs! The doctor's incarceration has proved a most excellent advertisement, though a very unpleasant one.

The closing day of the Onset Bay spiritual camp-meeting, was particularly interesting. Mrs. Nellie T. J. Brigham addressed the vast throng on the question, "The Old and the New." Giles B. Stebbins followed her, and by request, took for his subject, "The Pocasset Tragedy." A supplementary series of meetings will be held during the remaining Sundays of the month. Cephas B. Lynn spoke last Sunday. Next Sunday, Prof. Denton will be the principal lecturer.

MRS. HOLLIS-BILLING.—We learn that this much respected and powerful medium, has yielded to the continued solicitation of her English friends, and is now giving séances in London. Mrs. Billing has hosts of friends in America who will always feel a deep interest in her, and will gladly welcome her home to America, should she return.

NEW SCALE OF PRICES.

TERMS OF SUBSCRIPTION TO THE RELIGIO-PHILOSOPHICAL JOURNAL, STRICTLY IN ADVANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year,	$2.50
" " *6 mos.,*	$1.25
Clubs of five, yearly subscribers, sent in at one time,	$10.00
Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club,	$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. *Do not in any case send checks on local banks.*

Special Inducement.

We hardly think the friends of the RELIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S *worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give* TWELVE DOLLAR'S *worth, and to the sender of the third largest number,* FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our *club rates.* Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

POST-OFFICE ADDRESS.—No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located.

Business Notices.

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. WILSON.

WE notice that Thomas H. Leslie, the well-known nurseryman and fruit grower, the gentleman who has made Ipava, Ill., famous as a fruit section, has taken in as a partner J. L. McCune, banker and merchant of Ipava, who stands high in commercial circles. Parties dealing with this firm can safely depend on being fairly and honorably dealt with. We mention such firms with pleasure.—*Prairie Farmer*, August, 1878.

See advertisement in this issue only.

S. B. BRITTAN, M. D., continues his Office Practice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, *by the use of painless methods and the most efficacious remedies.* Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars. 26-26

IF your hair is coming out, or turning gray, do not murmur over a misfortune you can so easily avert. AYER'S HAIR VIGOR will remove the cause of your grief by restoring your hair to its natural color, and therewith your good looks and good nature.

HOW TO BE BEAUTIFUL.—Many hundred thousand dollars are annually expended by ladies, for "artificial" appliances to hide the shrunken and wasted form, or the sallow skin, blotches, or liver spots, which are due to female weakness, dyspepsia, torpid liver, and constipation. If a small per cent. of this sum were invested in Dr. Pierce's Favorite Prescription, ladies would soon really be what they now seem to be. It readily corrects those weaknesses and diseases upon which debility and emaciation depend. It cures dyspepsia by toning up the system, and when used in connection with Dr. Pierce's Pleasant Purgative Pellets, speedily overcomes all irregularities of the liver and bowels. No "bloom of youth," no "beautifier of the complexion," can impart such permanent beauty of face and form as Dr. Pierce's health-giving Favorite Prescription.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 25-15

SPENCE'S Positive and Negative Powders for sale at this office. Price $1.00 per box. 24-11f.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and $1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

☞ Circular containing testimonials and system of practice, sent free on application.

Address, MRS. C. M. MORRISON, M. D.
P. O. Box 2519, Boston, Mass.

Euclid Annual Grove Meeting.

On Sunday, Aug. 24th, the Spiritualists of Euclid and vicinity, will hold their regular Annual Meeting in Porter's Grove, at which the Rev. Sam'l Watson, of Memphis, Tenn., and Parker Pillsbury, the Veteran Reformer, will address the friends on the issues of the day. The Children's Lyceum of Cleveland, will also participate in the Exercises, and hold a regular Lyceum Session. Good speaking, good music, and a good time generally. Bring your baskets well filled.

Committee. { GEO. F. LEWIS, DEACON PORTER.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance.

H. L. GREEN, Sec'y.

Notice.

The Spiritualists of Solomon Valley will hold a seven days' Camp Meeting at Pleasant Valley, eight miles northeast of Minneapolis, and fourteen miles southeast of Delphos, Ottowa County, Kansas, commencing Aug. 29, 1879. Good speakers are expected.

Any Liberal person wishing to see the most desirable place for a location, will do well to visit our county at this time.

J. N. BLANCHARD.

Delphos, July 31.

Basket Meeting of Spiritualists.

There will be a Basket Meeting at Rassnville, Monroe Co., Michigan, Aug. 24, at the residence of John Nagge. A general invitation is extended Liberalist and Spiritualist.

Union Reform Convention.

A Union Reform Convention will be held at Princeton Centre, Mass., August 29, 30 and 31. Many of the best speakers in all of the reforms will be present. Princeton is one of the liveliest resorts in New England and the best of accommodations can be had at hotels, boarding houses and farm houses in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is yours and needs your earnest co-operation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address, Convention, Princeton, Mass.

Semi-Annual Meeting of Liberalists and Spiritualists of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be arranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H Burnham, Saginaw City, Mich.; T. H. Stewart, Kendallville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. D McCracken, Detroit, Mich.; Mrs L. A. Pearsall, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs M. E. French, Greenville, Mich.; J. P Whiting, Milford, Mich.; Charles A. Andrus, Flushing, Mich.; Mrs. Mary C. Gale, Byron, Mich.; Mrs. Sarah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. E. B Wheelock, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Carter, Philadelphia, Pa.; J. H. Harter, Auburn, N. Y.; M. Babcock, St. Johns, Mich. Fine music will enliven the occasion by Mrs. Olle Child, Greenville, Mich.; Prof. P. O. Hudson, Detroit, Mich.; M. C. Vandercook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of $4.00 per week.

COMMITTEE OF ARRANGEMENTS.—Mr. Lemuel Smith Nashville; Mrs. C. W. Putnam, Nashville; Mr. and Mrs. Wm. Teighnet, Nashville; Mr. and Mrs. Joseph Saulsbury, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, Nashville.

Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Slade, the world-renowned medium, will be secured if possible.

A. B. SPINNEY, *President.*

M. 100 J. H. LANE, *Secretary.*

Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatauqua Co., N. Y., commences Aug. 14, ending 31, 1879. This charming resort is situated on the Dunkirk & Alleghany Valley R. R. ten miles south from Dunkirk, N. Y., and eighty miles north from Titusville, Pa. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot.

Reduced rates are provided on the D. & A. V. R. R. by getting return tickets. Lilly Dale is on an island in Cassadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, furnishing opportunity for cheap and delightful recreation. Markham's quadrille band is engaged for Saturdays and Sundays. Reliable test mediums and others, are expected for investigation and phenomena.

Passengers on the Philadelphia & Erie R. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at the D. & A. V. Junction, four miles east of Jamestown, N. Y. Those going by the Erie & Lake Shore R. R.'s change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. R. L. Watson, Titusville, Pa.; Judge McCormic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville Tribune, Hornellsville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P. Kinney, editor Waverly Advocate, Waverly, N. Y.; Miss Jenny Rhinda, of Mich., symbolic reader; and Lyman C. Howe, Fredonia, N. Y. Here is an array of talent that promises diversity enough to meet every class and all demands.

The managers are especially fortunate in securing the services of Geo. W. Taylor to act as presiding officer. His name is a guaranty of peace, order, harmony and success.

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Voices from the People.

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Extracts from the Dhammapada, or Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LONDON, ENGLAND.

The wise, infirmities of soul will blow,
As silversmiths, to make the silver glow.
Blow off impurities which one by one
Departing, at the last remaineth none!

Impurities, which from the iron-spring,
Destroy with speed as they around it cling;
Thus works of the transgressor, will decoy
The soul to evil paths, and then destroy!

"Here shall I dwell and see the summer flower,
The snows of winter, the refreshing shower!"
Thus meditates the fool and thus he saith,—
He thoughtless lives and never dreams of death!

Death folds that man in his relentless arms,
Distracted, mid his children flocks and farms,
Like as a flood with wild impetuous sweep
Overwhelms a village in unconscious sleep!

In vain may cry the son "Thou shalt not die,"—
The friend—the father, standeth helpless by,
The ear of death is deaf to all appeal,—
(The strongest man beneath his arm must kneel!)

The good—the wise—this frequent lesson heeds,
And clears the way that to Nirvana leads!

OVERCOME EVIL WITH GOOD.

Learn that the power of love will anger quell,—
To conquer evil cease not doing well,—
The greedy to o'ercome ungrudging give,
Thy truth will teach the liar how to live!

He who his rising anger can control -
Like him who calms the chariot's furious roll,
Attains the title of a driver true—
At most 'tis holding reins what others do!

PRACTICE BEFORE PRECEPT.

In thine own person first observe the right,
Then to thy teaching other men invite,
(Prescribing remedies, the sick are sure
To suffer always, while self they cannot cure!)

He that would others guide, himself should reach
The highest standard he would others teach;
He who hath self subdued—that arduous task,—
May others with success submission ask.

Voice of Angels.

The Cincinnati *Commercial* gives the following: The *Voice of Angels* is a semi-monthly journal published, in the interests of Spiritualism, at North Weymouth, Mass., and claims to be edited and managed by spirits. We have before us the copy of the issue of July 15th, 1879. Everybody in Covington recollects the late lamentable death of Mrs Lenora J. Sullivan, the accomplished wife of Mr M. V. Sullivan, a prominent tobacco merchant of Front street, and a prominent member of the School Board of Covington. Before she died she wrote a most pathetic letter as to her belief in Spiritualism, which was published in full in the Commercial. The following alleged spiritual communication is claimed to have been received from her recently, through the organism of Mr. M. T. Shelhamer, and which we must say accords very closely with the ante-mortem declaration of the very estimable lady. Mr. Sullivan himself knew nothing of the fact until he received the paper sent to him by a friend in the east.

"How beautiful it is, sir, that the gates are ajar, and these little ones can come gliding through, to send their sweet tokens of immortal love to sorrowing hearts.

"I have long desired to return and publicly reaffirm through the instrumentality of the press, my continued interest and love for Spiritualism, and through the kindness of a sweet young lady spirit who comes from the city where I resided, I am permitted to come to this place.

"This truth was a solace to me in many an hour of affliction, opposition and persecution from others, and only confirmed my faith in its teachings, and the comfort which it gave to me was great. It was the only religion revealed to humanity, and as such it was all-important to me. In my hours of mental sorrow, in my hours of physical pain, it brought me sweet relief, whispering voices, smoothing caresses from angels; brought me a balm of healing naught else could supply, and, I come praying that those dear to me on earth will accept my public affirmation, and will endeavor to seek the light of truth for themselves.

"Social position and distinction grow dim in the light of the heavenly presence. They who walk with angels need no badge of honor, no patent of nobility, for these are manifest in the company they keep.

"I thank you, sir, I have been in spirit-life many months. I am Lenora J. Sullivan, the wife of Mr M. V. Sullivan, well known in Cincinnati, to whom I wish my letter addressed, and through whom I hope to reach my well-loved friends."

A Jewish Sabbath.

Mr. A. L. Green, a Jewish gentleman, writes to the London *Express* to correct a very common mistake regarding the observance of the Sabbath. He says:—"According to Jewish law and practice, intelligent recreation and even amusements which carry with them nothing vicious or degrading, are not only permissible but are enjoined for the due observance of the Sabbath. Our reading rooms are open on the Sabbath, and the most pious Jews take pleasure, as well they may, in visiting art galleries and museums on the Sabbath day. We are punctilious in regard to servile work. We would not, for instance, permit our servants to remain outside the church listening to the neighing of carriage horses while the devout congregation inside were listening to the Bishop eloquently reminding his absorbed listeners that the blessings of a Sabbath day must extend to all men alike, even if they are servants, and to all beasts, even if they are carriage horses; and that the prohibition against servile work should in Mosaism be associated with what, to us, may appear untold rigor, is perfectly natural when we reflect that the inhibitions were primarily addressed to a nation just emancipated from a cruel and long continued bondage, and who, on the one hand, had to be elevated to a knowledge of the dignity of labor, and to the appreciation of intellectual culture on the other hand. One visit to the house of an observant Jew on the Sabbath day would do more to give Christians a clear and comprehensive notion of the serene and happy social influence of the Sabbath and the true religious character or Jewish home life, and how important a place the Sabbath occupies in Judaism, than the most graphic delineation in word painting.

A Materialized Spirit.

The London *Spiritualist* contains an account of the following wonderful manifestation:

Last Wednesday night, at a séance held at the house of Mrs. Makdougall Gregory, 21 Green street, Grosvenor square, London, while Mr. Williams, the medium, was held by both hands in the dark, by Mr Serjeant Cox on the one side of him and Mrs. Duncan on the other, a living spirit form was seen several times by everybody present. It was floating over the table, robed in white, and it illuminated itself momentarily with a flashing light held in its hands.

Somewhat similar manifestations took place on the previous Wednesday. At both séances playing musical instruments sometimes flew about like bats, gently touching the heads of some of the sitters in their rapid flight. Last Wednesday a vase of flowers was taken from a table about two yards from the medium, while he was held; the flowers were then divided out, and given to several of the sitters by materialized spirit hands.

Mary J. Bennett writes: The JOURNAL grows dearer every year. You have now started in right,—pay in advance.

Neshaminy Falls Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

What the final judgment of our orthodox brothers of Philadelphia and Bucks county will be, we presume not to say. One thing is sure, the camp meeting at Neshaminy Falls is a decided success. Each day doubles the interest the people take in it, and on Sunday, July 27th, the multitude had increased from three thousand on the previous Sunday to over five thousand. All kinds of vehicles were pressed into service to bring this vast concourse of people together, from the finely ornamented carriage, down to the mule team. We learned of one poor fellow who had come over fifteen miles on a saddled mule, to hear the new gospel preached. Think of nearly a thousand teams scattered all around the camp ground, mostly belonging to farmers, and many of them family relics of a by gone age, and you have a due conception of the picture.

The day, though warm, was beautiful. The heavy rains of the previous Saturday had swollen the Neshaminy Creek, and the waters tumbling over the falls, the foaming spray sparkling in the sunlight, a gentle wind playing with the branches of the trees, now and then revealing through their undulating movements the distant scene of the falls, and it was a charm that must have added greatly to the enjoyments of the day.

After the band had played a medley, and the morning hour for the lecture had arrived, Mrs. Shepard, of Brooklyn, N. Y., was announced by the president to deliver the lecture; by a prearrangement Ed. S. Wheeler was to speak, but he missed the train from Philadelphia, and hence did not appear till near the close of Mrs. Shepard's lecture. She delivered one of the most brilliant addresses of the kind that we ever listened to. Her subject was, "God, the Devil, and Humanity." She said, "It is often stated that Spiritualists believed in no God; quite otherwise, we believe in an all pervading, universal, ever present, intelligent God, in nature, of nature, and working through nature." After speaking most eloquently for nearly an hour, the speaker diverged to pay a compliment to McClure's *Sunday Times*, published in this city, and which contained a most scurrilous article defamatory of Spiritualism in general, stating, "The camp meeting at Neshaminy Falls gathers three classes of persons. The first are farmers, their wives and children; these are the most respectable; the second class comprises in its ranks a body of credulous old lunatics who would believe that the moon, etc., etc. The third class, healing, test, materializing mediums, who for a mere pittance would steal the livery of heaven to serve the devil in, etc." If the low, slimy-souled writer of so much vituperation could only have heard the answer of Mrs. Shepard, I think he would have slunk away and hid his craven nature, deep within the stygian darkness that must surround such a life. The speaker said that Spiritualism now numbering its millions, demands a respectful treatment of the people, and as the bread and butter question comes uppermost with most of those newspaper men, they should be taught their lessons by withholding all patronage and letting them severely alone.

At three P. M., Mrs. E. L. Watson was announced as the speaker for the afternoon. Her subject was the old question, "If a man die shall he live again?" She spoke for an hour and a half, in a most able manner. Digging deep down, she brought up the latent emotions of the human heart, blending them with the spiritual beyond in such a logical, truthful way, as to startle and bring tears to the eyes of many. She opened the ancient records and from them traced down man's immortality; bringing in the modern phenomena of Spiritualism as the crowning point in the irrefutable evidence that man never dies, only a birth, transcendent and glorious, leading him to a world of infinite possibilities. Ed. S. Wheeler, followed with an inspirational poem, subject given by the audience, "The fate of a maligning press." The poem was good and to the point.

In the evening there were half-hour lectures by Mrs. Shepard, A. A. Wheelock, of Utica, N. Y., and others, but, as the trains leave for the city at too early an hour for the evening lecture, many of the people must leave for their homes before that time, and hence the attendance in the evening is much less than throughout the day. The week day gatherings are not to be compared with the attendance on Sunday. This is owing to the fact that the camp is in a farming district. All know when the farmers are the most busy; but on Sunday they do us justice by their presence and respectful attention they give to the subject at issue. And be it said that the bone and sinew of Philadelphia Spiritualism, is made up by the mechanic and tradesman, with now and then an M. D. and Professor thrown in. Such of course cannot attend camp meeting through the week. All, however, are doing the best they can, and when the record is made up of a four weeks' camp no one need be ashamed of it. JOHN A. HOOVER.

Philadelphia, July 30.

The Test.

Speaking in Minneapolis, Minn., some years ago, there came into the room two ladies, mother and daughter. They were robed in costly furs, and had on valuable jewels. They came up near the desk, and were seated on my left. After giving some common-place tests, I saw a halo around the head of the elder lady; this expanded until her whole body was enveloped in it. She appeared to stand in this encasement. Soon it expanded into a mist, and then I saw beyond the same, and in the distance, a city. I understood it to be Paris. I then saw myself walking in a narrow street. Soon I heard a woman screaming with all her might, "Help! help! murder!!" and then I saw a woman come running through a narrow gate or door in *dishabille*; her hair flying out in long streams behind, the one undergarment she had on was open at the bosom, her arms were naked nearly to the shoulders, her feet bare, and lower limbs exposed nearly to her knees. Her form was lithe, supple and very fine in shape; the garment she had on was stained with blood from the shoulder down to her waist. On her face was depicted the wildest fear. Out from the narrow alley and through a gate came a man; he was tall, straight as an arrow, with long black hair and beard. He was a well built, handsome man, in undress. He was in full pursuit of the fleeing woman; his face was dark with rage. In his hand he held a long, bright stiletto. As the woman came through the gate or door, she turned to the left. The man sprang into the narrow street after her. As he did so, he uttered a bitter curse, exclaiming, "Escaped me again, curse her!" The woman had taken but a few steps in the direction she had gone, when two officers appeared upon the scene, taking the woman in charge and returning to the gate or alley from which she came.

We related what we saw to the woman, after permission from her to do so, asking her to confirm or deny the statement. After some little hesitation she replied, "Your remarks are exceedingly personal, and yet the statement is true in every particular, and needs an explanation on my part. I am a stranger here, and no one here has any personal knowledge of my antecedents. I am an American woman by birth. My mother dying when I was child, my father in sorrow left for Europe a year after my mother died, and placed me in a nunnery where I was educated. When I was eighteen years old, we returned to America where I made my first appearance in fashionable life. Shortly afterwards my father died and left me at twenty years of age an heiress, with but little knowledge of the world. In my twenty-second year I married a titled husband who proved to be a villain, and after eight years of bitterness, cruelty and wrangling, he attempted my life because I refused to furnish him money to pay his 'debts of honor'; in other words, gambling debts, and on the night of the 10th of October, eleven years ago, the scene took place you have just described. It was in Paris. I have the scar on my left shoulder from the wound I received on the occasion referred to."

This test was given in a public séance in the presence of at least eighty people. One or more tests are given in each of my lectures. We offer no argument and write no thesis as to how these incidents, and others, are given; they are presented to us, and we know it, and can prove it by reliable testimony, and that is the only evidence we have of anything. E. V. WILSON.

Light is not a less excellent gift to those who see, because some men, born blind, have no conception of the extent of pleasure and of advantage from which the want of it cuts them off.—*Combe.*

Seances with Public Mediums.

Nothing is more essential to the progress of Spiritualism than that candor and honesty should mark every phase of its manifestations; and nothing is more calculated to bring it into disrepute than the weak and foolish excuses with which some of its friends seek to smother fair inquiry into cases of doubt and suspicion. You must not, they say, distrust the medium at the outset, or you will introduce discordant elements and hinder the manifestations. If "spirits" come clad in garments which bear all the semblance of earthly origin, you must believe wholly and unreservedly in every such instance that they are of spiritual manufacture nevertheless. If, unfortunately, the materials for the "make up" are secured, found even secreted upon the persons of the mediums; and if they turn out to be "of the earth earthy" beyond the shadow of a doubt, you must still, at any cost, defend the unsuspecting innocence of the mediums; and having no fleshly enemies among the sitters whom it would be safe to charge with the design to produce a mock exposure—why then, all other sources having failed, of course you must believe that the garments were brought in by the spirits themselves, who, for some good end, had either begged, borrowed or stolen them.

When Spiritualists are driven to such shifts as these; when, according to varying circumstances, they fly readily from one set of excuses to another; when they offer to an honest inquirer no such evidence as he would be held justified in requiring in any other department of human knowledge, surely they must admit that they occupy a most ignoble and humiliating position. That, as séances with public physical mediums are now conducted, this is too often the sad position in which Spiritualists do actually find themselves, who among us can doubt? And this being so, who can wonder that so many men of intelligence, so many of the best and clearest thinkers, prefer fields of research where there is more hope that patient investigation may be rewarded by the proof of facts beyond doubt or cavil?

Is there no remedy? We think there is. We would, of course, greatly prefer that there should be no public paid mediums at all, and that all inquirers should seek the facts in the family circle. But manifestly there are circumstances in which this would be impossible; and so paid mediumship being a necessary evil, we must make the best of it. It should never be forgotten, however, that an honest searcher after truth is entitled to have his doubts respected until they are removed by facts which he cannot, and will have no desire, to discredit. Dark sittings may be held, and, in fact, should be encouraged among personal friends, as phenomena are thus obtainable which have hitherto been seldom gained in any other way; though there are indications that even these may yet come satisfactorily in the light, if perseveringly sought. But Spiritualists are not justified in expecting that absolutely dark sittings should ever convert a skeptic. And even in a subdued light, if the skeptic sees a paid medium placed in a cabinet or behind a screen, and if he sees a form walk out clothed in white—it may be turbaned and bearded—the garments being, to all appearance, of a familiar physical texture, why should the observer believe, without better evidence than this, that the spirit is any other than the medium wrapped in clothing with which he had purposely provided himself beforehand?

In the presence of a novitiate, no sitting should be held with a paid physical medium except under the most rigid test conditions, and with every facility for observation and examination. If the medium fails under such conditions, his powers are valueless as proof of extra-physical agency. If he can give no evidence, however slight, that he remains in the cabinet when the "spirit form" emerges—the bare assertion of the fact can go for nothing. If he simply denies all knowledge of the beards, turbans, and drapery with which the "form" was covered, why should the doubter believe the denial against all the evidence of his senses to the contrary? And even amongst Spiritualists themselves, when using public mediums for the further investigation of phenomena, it is equally essential that there should be no cheating—in fact, no possibility of cheating. The medium should be stripped to his skin in the presence of a committee, and placed in the cabinet dressed in black apparel provided for the purpose, that there may be no opportunity and no temptation to simulate a "spirit clothed in white." Even the spirits themselves must not be allowed to cheat, and if they do they must be discarded. Deceiving spirits should meet with no more favor than deceiving mediums. If a materialized spirit clothes himself with physical garments, and passes them off as of spiritual origin, he is as great a swindler as the medium who does the same. The "spirits" whom the Count de Bullet so satisfactorily photographs in the dark—to the utter confounding of physical scientists—plainly ask him to supply them with drapery "to save the unnecessary expenditure of power"; and he candidly avows that he does so. If this is to some minds unintelligible, it is at least honest. And honesty is what we must have, at any cost, both in spirits and mediums—or we must give up both without reserve. The spirits we may not be able to control so completely as we could wish; though we strongly suspect that even trickish spirits would not often be found where they were not made welcome; but we can, at least, keep public mediums honest, notwithstanding the temptations of notoriety and gain, by giving them no opportunity to be otherwise. We are glad to believe that, even amongst public physical mediums, there are many yet who are above all suspicion of deception and fraud; and they will be amongst the first to admit the need of the advice and the caution which we have felt it our pressing duty to offer.—*Spiritual Notes, England.*

Prison Reform.

Miss Ella A. Giles, of Madison, in her new story, "Maiden Rachel," which incidentally touches the question of prison reform, remarks "that the end of punishment is the protection of society, and that it is best protected by the complete reformation of the transgressor." The sentence states the principles of true criminal law. In such law society's first aim is to protect itself; and neither the spirit of revenge nor of charity toward the offender should interfere with this aim. The state should regard the criminal not as a law-breaker to be punished, nor as a sinner to be converted, but as a danger to be guarded against.

But under this principle of self-protection comes the question of method, and the best method of social self-protection is, as Miss Giles says, the "reformation of the transgressor." And this is the only method with which the prison is concerned. If the prisoner is beyond all hope of reform, the prison is not the place for him. Why burden the state with his keeping? If he and the philanthropist insist on his sacred right to life, then drop him by pneumatic dispatch at the north pole or middle of Sahara, where he will not be dangerous to his neighbors, and tell him to live in welcome. If there is no hope of his reform why keep him? Voltaire said hanging was the worst use to put a man to, but hopeless imprisonment for life is worse,—costlier to the state and no better for the man. Often he would himself prefer that the state should gain safety by the cheaper and easier method of chloroform. If he be kept at all, it should be with the hope and with the aim of reform. Hence the prison, while being primarily for the safe-keeping of dangerous men, and while aiding practically to deter others from crime, should yet concentrate all its efforts in the aim to reform its inmates. If it can send them out as better men, it has done the best work for the protection of society; if it cannot, then it would be better not to take them at all. At any rate, not from mere sickly motives of charity for them, but from the wisest motives of social self-protection, the prison should aim first and always to reform the criminal.

We are glad that our public men are studying methods by which prisons shall become such schools of reform,—cultivating in convicts no longer a hatred of work and of the world, but habits of industry and order, and healthier feelings toward society.—*Unity.*

L. W. Boardman writes: I renew my subscription, and wish to be considered a life subscriber to the JOURNAL, which fills up and strengthens all the weak places in my spiritual faith. In 1869, by magnetic experiments, I was put in connection with interior life, and taken out of the Methodist church, and from evidence obtained in nine years' careful investigation, I have never for a moment doubted spirit presence.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER THIRTEEN.

Elder W. Evans, of the Shaker family at Mount Lebanon, N. Y., while addressing the Everett-Hall Spiritual Conference, a few months since, said:—"That in the past the Spirit-world have had to take such media as they could find, depending more upon the physical condition for producing the phenomena than upon the moral and Spiritual endowments of the medium, but that even now they were at work developing and fitting media, selecting them for moral and spiritual conditions, as well as the physical. When such mediums are born, educated and developed, and we as Spiritualists protect them from all influences that are immoral and debasing, we shall have a class of mediums for all phases of manifestations that will be fraud-proof." Such mediums will be always able to give manifestations that will be absolutely convincing. One of this new class of mediums has been with us in Brooklyn the past few months, Mrs. Julia Hindley. On the platform, in a public hall, the raps are given clear, loud and distinct. When she gives her tests, she says to the people, "*I demand of you crucial conditions.*" Mrs. H. was developed as a medium in a Catholic Convent, and knew nothing of the outside world, nor of Spiritualism. I first met this lady at the residence of Mr. W. R. Tice, with some twenty or more people. The committee was composed of a skeptic (who was a stranger to the medium and to all present except one friend with whom he came) and Judge P. P. Good, of Plainfield, N. J. On Mrs. H. going into the cabinet, flour was placed in both of her hands, she sitting down in the chair, and it was requested that the spirits tie her themselves. She was tied with a long rope, seven times around the waist, and around the breast and neck; one arm was tied down straight to the leg of the chair; the other tied across her waist: both arms were tied securely and she could not move either; one end of the rope was out of the cabinet and held taut all the evening by the skeptical gentleman so that if the medium moved in the slightest he would know it.

On calling for the light, a tumbler of water placed on the floor, was found on the medium's lap, and at another time on the top of her head. Spirit hands could be heard all the evening loudly clapping over the head of the medium. There were continuous raps, the medium was in a deep trance, the spirits speaking through her. A handkerchief placed in her lap was tied in a very few minutes into many small knots, making a hard compact ball. A bell was rung several times. At the request of some one in the circle, a lady's ring placed between her teeth, was found in a few seconds in her hair, again in her ear, and by request placed on the finger of her hand tied down to the leg of the chair. At the suggestion of the committee, the medium was untied by the spirits while both members held her wrists. Judge Good stated that on the wrist he held, were seven coils of rope and as many knots, and these were untied by the spirits with his hand around her wrist and grasping the rope. He said that the ends of the rope would strike him in the face, but that he felt no hands or fingers. The skeptical gentleman said that he was satisfied that there was a power and intelligence independent of the medium that produced the phenomena; what it was, he was not prepared to say. At another circle held by this medium at Mr. Haslam's, water placed in a tumbler was evaporated, and then reproduced. The water first placed in the tumbler was from the Brooklyn acqueduct; that which supplied its place was put in a bottle by Mr. H. and the next morning it was found to be full of animaculæ.

At another circle held by this lady, the question having been raised by a skeptic that Mrs. H. might have water concealed about her person, she was requested to disrobe and have her clothing and person searched. The request was cheerfully complied with. The ladies who were selected as the committee, said that they found nothing, and one of them told the writer that Mrs. H. submitted to an examination that she herself would not permit to be done by any living being.

The same phenomena were given again by the spirits after this crucial examination.

At a séance held in Everett Hall on the evening of June 18th, a skeptical gentleman secured Mrs. H. with forty-eight yards of cotton bandages, and she was so severely tied that black ridges came upon her arms. She was searched by a committee of ladies, and her feet were tied by them. It took this skeptical gentleman twenty-two minutes to tie Mrs. H., and in eight seconds spirit hands were heard clapping over her head in the cabinet. The water disappeared, and when it was placed in the tumbler again, it was white and perfumed with cologne. A bell was rung and other phenomena produced, and this while she could not move any part of her person. This skeptical committee-man was nonplussed, and said he must admit that the phenomena was independent of the medium. This was in a public hall in full gas light. Mrs. H. gives private séances, sees and describes spirits, hears spirit voices, and gives many personal tests of spirit identity. She is quiet and lady-like in appearance, and numbers as her personal friends all who have met her. Wherever she may go we bespeak for her kind and generous treatment. I think she will soon develop to be an independent slate-writer, and probably in a few months as a genuine materializing medium. Let us earnestly hope that more such mediums may be developed, and that our ranks may be purged of charlatans and impostors who have heretofore received a *quasi* endorsement from some Spiritualists and some spiritual papers, and who go about the country imposing upon the credulity of both believer and unbeliever. Sift out the false from the true. Sustain all honest mediums, and to keep a sharp look-out for humbugs and imposters, is the duty of the hour. S. B. NICHOLS.

Brooklyn, N. Y.

Baldwin, the Sham Exposer.

Mr. L. E. Harcus writes to the *Medium and Daybreak*, Eng., under date, Adelaide, South Australia, May 15th, as follows:

Spiritualism certainly ought to be exploded in Australia, for during the past few months we have had lots of "exposers" round. Somehow or other these gentlemen do not seem to make much impression upon those who know anything whatever, of the subject; and the only result of their performances is to create a greater interest in Spiritualism than before. The latest of these visitors was "Professor" Baldwin, who has been "exposing" the Eddy Brothers and Dr. Slade. The first night in Adelaide he had a crowded house, but the attendance soon fell off, and latterly there might have been seen "a beggarly array of empty benches." His tricks were neatly done, but they were all remarkably simple, and as an "exposure" the thing was a fraud, as acknowledged even by those who are most bitterly opposed to Spiritualism.

A Card.

Kansas City, Mo., July 23rd, 1879.—We, the undersigned Spiritualists, citizens of Kansas City, Mo., and vicinity, personally knowing G. G. W. Van Horn, magnetic healer, as a law-abiding citizen, and feeling fully satisfied in our own investigations, that the aforesaid had been unjustly prosecuted and imprisoned through the complaints of predisposed, prejudiced and malicious persons, for persecutive motives and self-aggrandizement, we, therefore, feel it a duty we owe to humanity to offer a protest against such persecutions and pledge our co-operative assistance in averting them in future.

J. F. Jameson, U. F. Sargent, J. J. Hughes, M. B. Bowers, H. C. Train, John Meeows, E. Sprague, James F. Rhoades, Mrs. M. Jameson, F. L. Le Rose, J. W. Taffe, B. Gans, D. Whittinger, M. J. Rolfe, and many others.

The above is from the *Pioneer* of Kansas City, Mo.

J. D. DeVoling writes: You, no doubt, will be pleased to learn the fact that the spiritualistic work is progressing rapidly in this place (Chebanse, Ill.) and vicinity. The Spiritualists and, indeed, many free thinkers, are on tip-toe, in view of the fact that free thought can and is being promulgated in this locality. The poor Christians are being put to much trouble and all kinds of silly lies, to account for the wonderful things that have transpired here of late, such as the receipt of flowers, fish, independent slate-writing, etc., by the medium, Mrs. Simpson, in the presence of skeptics, Christians and free-thinkers, in open daylight. The phenomena which have taken place here cannot be accounted for on any other hypothesis than caused by spirits, hence slight-of-hand, mind-reading, magnetism, electricity, etc., are charged with doing the strange things.

Notes and Extracts.

To be dumb for the remainder of life is better than to speak falsely.

If you always live with those who are lame, you will yourself learn to limp.

He who puts a bad construction upon a good act, reveals his own wickedness of heart.

An ill-tempered word and a stone are alike in that, when once thrown, they cannot be recalled.

Reading maketh a full man; conference a ready man; and writing an exact man.—*Lord Bacon.*

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.—*Colton.*

When we are alone we have our thoughts to watch; in our families, our tempers; and in society, our tongues.

Value the friendship of him who stands by you in the storm; swarms of insects will stand by you in the sunshine.

A man can no more escape from his ordinary grooves of thought than he can from his habitual grooves of action.

You may never have thought of it, but it is utterly impossible to get downright angry without raising your voice.

Some people act as though they had been inocculated with stupidity, while others act as though they had it in the natural way.

Sorrow comes soon enough without desponding; it does a man no good to carry around a lightning-rod to attract trouble.

Beware of perjudices; they are like rats, and men's minds are like traps. Predjudices creep in easily, but it is doubtful if they ever get out.

A man should never be ashamed to own he has been in the wrong; which is but saying, in other words, that he is wiser to-day than yesterday.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out.—*Pope.*

Human life is made up of little efforts. We grow little by little; we learn little by little, we love little by little, and we gain heaven by littles.

While we all differ one with the other, we should ever exercise the broadest charity towards all, knowing that as you sow, so shall the harvest be.

Spiritualists, who have cast off the yoke of fear and put on the mantle of love, should remember that their children have quite as much need of the mantle as the older ones.

Beauty, like the flowering blossoms, soon fades; but the divine excellence of the mind, like the medical virtues of the plant, remains in it when all those charms have withered.

Universal love is like a glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only, and fits close to that.

Human life has its spheres. We recognize this law in force among men, and we know by experience that in spirit-life there are grades of intelligence and spheres of usefulness for each.

England is somewhat agitated, just now, over a question that may be of equal interest, ultimately, in this country. It is that of the influence of public charities on the character of the people.

If you have talents, industry will improve them; if your have moderate abilities, industry will supply the deficiencies. Nothing is denied to well-directed labor; nothing is ever obtained without it.

Marriage is a desperate thing; the frogs in Æsop were extremely wise; they had a great mind to some water, but they would not leap into the well, because they could not get out again.—*Selden.*

The Rev. John Tyerman writes as follows to the *Harbinger of Light*: In Chicago I saw two slate writing mediums, Mrs. Simpson and Mrs. Blade, and obtained writing on slates under such conditions as were absolutely fraud-proof.

To love is divine, and when the sentiment is expressed in its devoutest sense, it changes the whole aspect of nature. True love transforms the lowliest hovel into a gilded palace, but the absence of love in the palace will transform its splendors into unsightly objects and its vaulted chambers into dungeons.

Swedenborg teaches very distinctly that men are free moral agents, or as he expresses it, that they have the liberty of choice between good and evil, that they are continually kept by the Lord in the enjoyment of this liberty, and that they are for this reason responsible to the Lord and to each other for the conduct of their life.

"**Just** a pebble—just a memory
Of an anguish that was deep;
That once seemed to overwhelm you,
In your waking or your sleep.
So your sorrows, friends, shall leave you,
When you reach the spirit shore,
For at last the greatest sorrows
Are like pebbles on the shore."

There seems to be a determined effort on the part of many religious teachers to cling to the ideas of the past. They see not the invisible powers at work, pressing every form of life on towards its grand ultimate. They seem to say that all progress must be made through rules laid down by the men of the past, and endorsed by the non-progressionist of the present day.

True, when we take all the threads of human life and weave them into one whole, we then see how beautiful has been the little incidents of our lives, and how good the purpose, and how divine is the mission of love. Without it we are nothing; with it, we may become saviors of the race, for love alone can change the nature of man, and make him a fit companion of the angels.

The Bible, 1 Kings, XIX: 5, 6, gives the following account of a spiritual manifestation:

5. "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, arise and eat."

6. "And as he looked, and, behold there was a cake baken on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again."

Who believes that the soul of man is immortal? The world believes it. What are known as heathen nations believe in a future life. The Mohamedan believes in immortality. He has no faith in the Christian Bible. The Buddhist believes in immortality, yet denies Christianity. The Chinese believe in immortality—they ignore Christianity. The Indian, who roams the western plains, who never saw a Bible, does not know that there is such a book in existence, yet he believes in immortality, and has less fear than the Christian.

Mrs. Lydia Maria Child, the authoress and anti-slavery agitator, is now seventy-seven years old, and lives at her old home in Wayland, Mass. In the course of a recent conversation with a writer in the Boston *Herald*, she spoke of Garrison as a firm believer in Spiritualism, and added: "Whittier admits that there is something very mysterious and unexplained in it. He told me that there was an old Quaker whom he saw when he was a lad, who was renowned for his prophecies. He very often spoke under the influence of the spirit. Whittier sent me a copy of a prophecy made by the old man in 1803. It began by foretelling a great split in the church, which would commence with the Presbyterians, and it would include the Friends. We have since seen the Presbyterians divide, and the Hicksite trouble among the Quakers. Then the old prophet said he saw a great trouble about the slavery question, which would end in war and emancipation. He foresaw finally a grand gathering of the churches into an established church, and ruled by it. And he saw the Society of Friends paying tribute to this church. And he saw also a military despotism of the country, though this would only be for a while. Now, this was a remarkable prophecy and all but the last two statements have been fulfilled."

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Continued from First Page.

Death would only deepen and strengthen his love. Power to live with the absent; worships them almost. If there, wants to shut out everybody else. Makes himself familiar in most different planes and with different persons.

Has a harmonious action of all the faculties; the intellectual more active, but all brought into discipline. If radical, there is consistency in it. Has soul-feelers reaching out in every direction. All organs belonging to the moral sense, show reliability, clearness, genuineness.

Has religion on a large plan; no narrowness. Has faith in God and Spiritualism, from large sympathy with the universe. Would be an excellent medium in his normal condition, even if he knew nothing of it.

Has the keenest kind of appreciation of wit and character-personation; fond of irony and satire, but not inherited; very pleasing satirically.

Has fine command of language; terse, not redundant; close, comprehensive.

Reasoning and memory excellent. As a reader would know how to skip and seize upon the important things. A ready antagonist; ingenuity with mirth and wit in seeing the ridiculous and incongruous. A poet in soul and heart; could write poetry, too, but may not. Would like the style of Whittier and others similar to him.

Very sensitive organization to the atmosphere surrounding him. Very independent.

Conjugal love strong. Had not a very smooth course of his love. Love of children, friends and home large,—all acted on together. A faithful lover. [She feels as if she would swear by him.] The whole character is highly agreeable. [She expresses her ardent desire to know who the person was she examined.]

ANDREW JACKSON DAVIS, the subject.

To those who are personally acquainted with Mr. Davis, those traits which do not readily present themselves from his writings, will appear particularly striking, viz: his keen sense of the ludicrous, his great fondness of fun, satire and irony, to which he likes to give full vent in friendly conversation, talk and discussion. Mr. Davis' handwriting affected the Psychometer very strongly, and we find in her utterances several indications of her having cast some clairvoyant glances into his past life; for, how else could she have divined from his recent handwriting that his love had not a very smooth course, a fact of which the reader of his "Magic Staff" is aware.

AN EMINENT MUSICIAN.

The impression on the Psychometrist from the writing upon which this delineation was given, was strong, and appeared soon, although the writing was at least over fifty years old, as will be seen below. The impression was that of a strong, positive magnetism. The lady then gave the following description:

Indomitable firmness and determination, combined with conscience and self-esteem. Moral courage: could not be coaxed, driven or persuaded if he thinks he is right.

Very active intellect; reasons first, then puts it to a practical use. Rarely seeks advice from others; more prone, to give his own. Has a muscular, mental temperament, equally balanced. Great force and endurance in his temperament.

Large ideality and strong reasoning together; many would call him visionary. Very logical mind, but may have hobbies, even to extremes. If a writer his individuality would show all through his compositions.

Great intuition and spirituality, but the positiveness of his own mind, would keep back influences from this source; he could not make himself passive enough to receive them.

Faith very strong; faith in principles, the good, God, right; expects that they will triumph in the end. Would be a leader in mind. Not much personal ambition; more for principles and his idea of right. A great deal of tact as well as talent. There is much, so to say, of the detective in his composition; watches countenances; knows people by their expressions; feels his way, arriving at this point all the time.

Caution and secretiveness: very anxious to have people see things through his glasses: leaves no stone unturned to accomplish this.

Connection between spirituality and the reasoning faculties; original ideas of truth and the power to express them clearly. Language comprehensive. Might be a medium, but would never know it. System and arrangement good. Fair show of the social element; but not enough to avert him from what he thinks is work.

Appreciative sympathy for woman, more than for man. Large union for life. Would select one for marrying; could not live without that relation. Animal propensities not deficient; would be subject to strong temptations, when passions aroused, but equally great power of resistance. If he fell into the wrong, would feel much worse about it than most people. Impetus in the right direction.

Memory very retentive in things he cares for; should think he was a public man. Locality, eventuality, etc., perfectly alive; but does not know where he applies them. Time and tune active. Might be a composer on account of the close connection of time and tune with constructiveness, but is not confined to that. Constructiveness runs into ideality. A clear teacher; would be excellent to teach. LUDWIG VON BEETHOVEN.

The mention of this name as the substratum of the above given delineation, will be a kind of disappointment to the reader as it was to the reporter and the psychometrist herself. It seems somewhat strange, that the latter should not have been more forcibly struck by the great leading and overpowering musical genius of her subject, although she found correctly the fundamental elements of this genius, namely: ideality, spirituality and constructiveness in close connection with the musical organs proper. That she had the impression only that he "might be a composer," instead of that he could not have been anything but a composer, she explained—and I believe satisfactorily—by the utter insignificance of her own organs of music, tune and time, since, as has been said in the introduction, her examinations of character are wholly made on the thread of her own phrenological organization, the excitement of which we would logically expect to be in proportion to the size of her single organs. The truth of this is illustrated by her invariable and almost infallible scrutiny and valuation of the spiritual and mediumistic faculties of her subject, herself having large and well used and developed organs of Spirituality. The writing of Beethoven used in this case was an insignificant little note to a friend, without date and only concerning the purchase of some cords of wood for the writer. As B. died in 1827, it is proved that the note was over fifty years old, and that age is of no consideration with that wonderful spiritual power inherent, as it seems, forever and ever in a man's writing, and evoked if brought in contact with the fine instrument of a properly endowed sensitive. The portrait of Beethoven as a man, will certainly not be found wanting in the most life-like traits.

The following is another subject:

All the intellectual faculties are very active. Reasoning faculty strong,—criticising, analyzing and comparing. Intuition large; quick to form an opinion. Strong likes and dislikes. Critical in use of language; easy talker, but only under easy circumstances. Good balance of mental faculties, breadth and depth; wants to see things on every side.

Ingenious mind; great flow of ideas. Keen sense of the ridiculous; sarcastic; likes to ridicule people, but would not wish to wound.

Ideality very large, particularly the upper part; broad, sweeping, grand, sublime in everything; depth of thought. Likes things on a large scale. Large firmness, hard to change.

Self-esteem strong; his own director. All faculties work together. Hope and reverence large, spirituality consisting in ideas. Cannot bear extremes in religion; likes a natural religion. Not understood, only by few. Ideality practical in any direction.

BAYARD TAYLOR, subject.

This brief sketch of the mental organization of this distinguished writer, does not contain any trait which could not be verified from his many works before the public. To the correctness of other particulars, I am enabled to testify by an intimate acquaintance with him of many years.

[Conclusion next week.]

Healing Mediumship.

"They shall lay hands on the sick and they shall be healed," was an assurance given those who believed, which has never been annuled, and we feel certain that the possibilities of one age are the heritage of all, and that healing belonged no more of right to the apostles than to other men. The use of magnetism, especially enhanced by the much higher knowledge of spirits, as a curative agency, has from immemorial time been classed with miracles and outside the ordinary course of events. Hence healing mediumship is a desirable possession, and the possessor is eagerly sought by the suffering, willing to regain health, even if they scorn or fear the means. There are a greater number of healers than of any other class of mediums, and it is probable that simple "mesmerism" is often mistaken for spirit influences. Healing is a possession easily cultivated, and if properly exercised, rapidly increases in power and excellence.

Of the many instances which have fallen under my personal observation in private life, and I will not except public, of healing power, while parallels often exceeds the so-called miracles of old, there is Mrs. Samis, of Townshend, Ohio. She is a lady over seventy years of age, the wife of a pioneer, and met the hardships of life in the wilderness, rearing a family in a hand to hand struggle with sickness and poverty. By economy and industry she now has a competency, but for many years has been a widow. Over twenty years ago she was converted to Spiritualism from Methodism, of which she was an ardent supporter, and soon after became influenced to heal. Her practice rapidly extended and seriously interfered with her household duties, yet she never asked a price, and often the "gifts" bestowed by patients who had been literally snatched by her spiritual magnetic power from the jaws of death, were pitiably insignificant.

I write these lines not to advertise her name, for she has no desire for publicity, and her life now is exclusively a private one; but as a debt of gratitude, and that the facts in her case may be placed on record. A volume might be readily filled with a recital of the most remarkable in her wide and varied experience.

After the death of her husband, Mrs. Samis went to California, as directed by her guides, to visit her daughters, who resided there, and at once began a marvelous series of cures. Two of these only we will relate, attested by a praticing physician, Dr. Ayer, under whose notice they chanced to fall.

The first was that of Mr. Kinaman, of San Francisco, who had been long suffering from rheumatism of the shoulder and arm. He had been under the treatment of several physicians, the disease assuming constantly a more severe form, and his suffering becoming more unbearable. Erysipelas had developed, and the arm was permanently extended, the muscles tense and rigid, the elbow partially anchylosed, with a constant suppuration, and the fingers were equally rigid and uncontrollable by the will. The whole arm was swollen to nearly twice the normal size, and the patient experienced constant and excruciating pain.

His long suffering had produced a general debility of the whole system, and not the least hope was entertained of his recovery or even alleviation of his condition. Such was the case when Mrs. Samis was first called. After a few treatments by simply laying-on of hands under spirit guidance, he became well enough to ride and walk, and was restored rapidly to perfect health.

The second case is no less remarkable. A Mr. Brown of the same city, had rheumatism of the ankle and foot. It had assumed a chronic form, the parts being greatly swollen, inflamed, and the pain intense. At the first treatment the pain ceased, and the spirit recommending a physician to lance the foot in a certain place, a large quantity of pus was discharged. After a few treatments the patient was permanently cured.

These are only examples of a great number of cases cured by spirit magnetism, many of which were of even a more marvelous character. A true hearted, sincere and unselfish woman, who gave her mediumship without price, nothing seemed impossible for her in the way of healing the sick. It has been a solace and comfort to her during many years, in the enjoyment bestowed by her relieving the sufferings of others.

Personally, I can bear witness to what might be regarded as a miraculous cure (if the method was not understood) by the hands of this medium. My daughter had suffered from a severe pain in the chest, for six days together, at times almost unbearable. An able physician failed to understand the case or give the least assistance. After exhausting the rescources of his science, I thought of Mrs. Samis, who had returned from California, and that possibly she might be persuaded to visit us. It was quite a drive to her residence, but I acted on the moment, and four hours of rapid driving brought her to the bedside of the patient. For six days and nights, to the very moment of the arrival of the medium, there had been no cessation of the pain, except a few hours when morphine had been administered. Mrs. Samis became influenced before leaving the carriage, and walking into the room without removing her wraps, laid her hand on the sufferer, and instantly the pain ceased, the patient falling into a sweet sleep, which she greatly needed and from which she awoke after several hours, perfectly restored.

To Mrs. Samis we feel that we owe a debt of gratitude we can never repay, and there are a host of others even more indebted. We know a strong, vigorous young man, who many years ago, was taken to her an infant so deformed, unsightly and diseased in every member, that even his mother dispaired. A series of treatments restored vitality, and, as it were, built anew all the organs, and restored their functions. This "Mother in Israel," has passed the limits of three score years and ten assigned for human life, and looks forward to the time when the golden gate of immortality shall softly open with a joy born of her perfect belief and knowledge. Already for her the light of the spiritual sun eclipses the dusky rays of the physical, and her soul is swayed by the superior attractions of that life where night never falls.

HUDSON TUTTLE.

PHYSICAL MANIFESTATIONS.

A Communication from C. Fannie Allyn.

To the Editor of the Religio-Philosophical Journal:

From the courteous treatment given me last winter by you and yours, I believe you may be willing to give me a chance to be heard. It was stated in the *Banner of Light* some months ago, that I had spoken against physical manifestations and spirit materializations. I wrote a letter to that paper, defining my position, taking pains to enclose it in a stamped and superscribed envelope, and in a private note asked that it might be returned, if rejected. My request was unheeded. I called at the office in June, and my visit resulted no better. I felt that thirteen years of labor for the cause and a constant love for the paper, entitled me to more courtesy. Knowing you are credited with willingness to hear both sides, thus dealing justly, I come to you.

I have never spoken against genuine physical manifestations. I consider the physical phenomena one of the most essential elements in our belief. Through it we pass from doubt to knowledge. It substantiates our claim; we need not faith, for we have demonstration. From our wisest and most eloquent speakers I have yet to hear anything more thrillingly beautiful, or half so convincing, as the genuine, intelligent, responsive raps. Speakers owe very much to the physical manifestations. Many have seen the imitation, and to reject such seems to be a duty to ourselves, the public and the cause.

I have never said that there was no such thing as spirit materializations. I think there are laws by which we may see the faces of those who are "just a step beyond." No one has yet solved the entire chemistry of nature, and so we would be unwise to say "it can not be." But I have said (and I have not yet had cause to change my mind) that I could not believe, and had no evidence from any known law, common sense or experience, that nature's growth of twenty years could be accomplished in twenty minutes or less, within a cabinet, sending forth a perfect materialized form with all its functions in healthy working order, its muscular development so complete that lifting and dancing are natural, and when handled by believers (I find unbelievers are not permitted), presenting an anatomy as solid and fleshly as an earthly form, and with teeth and digestion good enough to allow of both eating and drinking with evident relish, and no one permitted to examine the medium at the same time. When I have witnessed the phenomena of full forms, they have borne to me the evidence of fraud, and in one case, after seeing, handling and hearing the medium and "spirit," I was painfully convinced of a fraud.

I am willing to be convinced, for the logical results must be astounding, and revolutionize all our present ideas of natural laws. If it is true that materializations, as told by believers, are so perfect that one cannot distinguish them from the earthly bodies, it seems to me, as all laws are infinite, that certain results must inevitably follow.

First, it is only a matter of time before physical resurrection, or reconstruction, or re-incarnation, becomes a real demonstrated fact; for if yesterday they came faintly, and remained a half-hour, and to-day they come stronger and remain longer, then, to-morrow they may gain enough power to warrant the conclusion that in time they can remain days and weeks. What of the medium? some might ask. I answer: If there is a law by which emanations from a medium can, with other forces, crystallize into a solid form, then we who are embodied and re-embodied, can give to the medium sympathy, strength and magnetism enough to keep him or her safe from loss of vitality; this is now true of speaking and rapping mediums.

Secondly, I am told of, and have seen, a piece of cloth cut from a spirit dress, that has not dematerialized, and is just like in every particular—even to the knotting of broken thread—our earthly robes. If a few inches can remain a few years, then yards can be subjected to the same process, and our half-frozen children yet be clad by interested philanthropists in the Spirit-world, even though the rich of earth refuse to aid them.

Third: If for ten minutes spirits are perfectly materialized and enjoy eating and drinking food and wine of earth, (proving enjoyment of earthly things and the power to act with them) then it is not only true, that Pythagoras, Zoroaster, Buddha, Chrisna and Jesus Christ were immaculately conceived (as theology accepts), but that it is liable at any time to occur again. Mr. Peebles says the manna was a forty years' exhibition of materialized bread; the Lord that talketh with Moses face to face "was a materialized spirit, (was it the same in Ex. 33: 20) and the "loaves and fishes that fed the five thousand were materialized," and, as no law is changed, then we may confidently look to the time when this recovered and acknowledged lost art will feed the worthy many (as well as bring ham and champaigne to Philadelphia,) who now suffer from lack of food. Love and God are no less to-day than yesterday, and all these results, and more, will be logical sequences, if all of the cabinet materializations are true. I hope that it may be proven correct. I shall investigate on every occasion where I am at liberty to look for fraud-proof conditions. None will more heartily welcome any phase of genuine mediumship than myself, but believing that to sustain a belief by fraud, is dangerous, I shall still use my reason in this matter. There is enough genuine and grand to keep us in the straight path of perfect honesty, and sanctioned fraud will only be detrimental to the highest interests of the cause we all love. For the past few years I have anxiously endeavored to uproot and expunge from my own half talent of mediumship, all things tending to self-deception, and thus influencing others in the same way. I find but little assistance from those who are yet imprisoned in the form. I find that policy, evasions, and half truths pay better than an honest struggle and an honest doubt.

To you and your effort to make Spiritualism rational and truthful, I feel that we owe many thanks. May the RELIGIO-PHILOSOPHICAL JOURNAL long continue its work in behalf of the pure unalloyed truth; though I see no light ahead, yet I shall work for the genuine and against error forever.

Lake Pleasant Camp Meeting at Montague, Mass.

(From our Regular Correspondent.)

The sixth Annual Camp Meeting at this popular resort opens to-day with 100 tents and cottages occupied, and over 200 engaged. The grove looks charming, having been well cleaned, and improvements made in many places, a windmill erected for pumping water, and steps made to the "Highlands," beyond the mouth of the lake. This part of the grove, the "Highlands," will be the finest camping ground soon, as it commands a complete view of the lake, and is far enough away to afford a quiet rest for the weary visitor. Some twenty acres have been laid out here. Several parties are building cottages on Denton St.

Mr. F. E. Stedman, of Bridgeport, is furnishing boarding this year, and his tables are loaded with the best of everything the season affords. The rush of campers is strong today, and the officers and committees are very busy in locating and providing for all present. Among the campers we may mention A. T. Pierce, of Providence, R. I.; A. Felton, of Leverett, Mass.; and Harvey Lyman, of Springfield (who all dwell in pretty cottages); W. F. D. Perkins, of Boston; J. H. Smith, of Springfield, Mass.; Miss Nellie B. Lochlien, of Boston, a test medium, controlled by Minnehaha; and Miss Hattie L. Sheldon, magnetic healer.

Dr. Joseph Beals, President, places his family in a new tent this year. J. Frank Baxter will tent near him on Lyman Street. Dr. W. F. Whitman, of Athol, Mass., a very popular physician, locates on Broadway; also Dr. Amanda Harthan, the successful magnetic and eclectic physician of Boston.

Geo. W. Burnham, the leader of the singing, has also arrived, and the music will soon begin.

D. M. Patterson, the astrologer, of Boston, is on 1st Avenue. Mrs. M. V. Lincoln, as usual, is the "life of the Bluffs," and Mrs. E. G. Severance has ample beds ready for scores of lodgers. J. H. Cook, of Springfield, is happy with children and grand-children all around him. Mrs. Nellie Nelson (Maggie) takes her former tent on the Bluffs, and S. W. Lincoln, architect from Hartford, proposes to spend the month here, and says "he shall be perfectly happy when his "fiddle arrives."

Mr. A. Fales, of Templeton, Mass., has erected a very pretty cabinet tent, which is put up and taken down without the use of a nail or screw. C. C. York, clairvoyant and eclectic physician, of Boston, is now on 5th Avenue; a sunny faced man on a cheerful street; and "Mrs. Bostwick," whom everybody knows here, is at last happily dwelling in a tent of her own, on the very lot she feared would go to another. Dr. W. A. Towne, of Springfield, Mass., magnetic healer, has a very pretty tent on Chestnut Square, where he can see the audience, hear the speaking and music, and be at home to his patients all the time. Himself the picture of health, he is growing into a fine practice in Springfield.

The "Allen Boy, medium," has built a cottage on Montague Street, and his band of spirits may be set down as fixtures here.

George Dillingham, of Lynn, Mass., magnetic physician, has opened a circle for developments on Montague Street.

Dr. C. J. Weston, of Westfield, Mass., is on Awosso St., and full of business.

Dr. W. L. Jack, of Haverhill, is on Honto St., and has perhaps the loveliest tent of any bachelor on the grounds.

Editor Stevens, of the Orange [Mass.] *Journal*, has a very tasty cabinet tent on Honto St.

Come to Lake Pleasant! The water is delicious to drink, and the lake pure to bathe in. The splendid band (24 pieces) from Fitchburg, Mass., will come Saturday and be here for three weeks, music every day, and dancing afternoons and evenings. Mr. Colville and Mrs. Richmond speak on Sunday, and then the spiritual ball will open. The greatest camp meeting ever held in the United States, is going on at Lake Pleasant.

The speakers are to be lodged this year in the elegant cottage of Mrs. Felton on "the Bluffs," a most charming spot, and the accommodations excellent.

Sumner Chapman, of Greenfield, a very successful magnetic healer, is located on Henry Square, and finds his powers in great demand, having to go to distant places to heal the sick. A pretty remembrance of the birthday of Mrs. Goodwin, of Vermont, was observed to-day at her tent, a volume of Barlow's Voices being presented to her with neat little speeches by Mrs. Dr. Dillingham, Mrs. Jennette J. Clarke, of Plainville, Ct., Mrs. Kimball, and responded to by Mrs. Goodwin.

August 6, 1879.

Voltaire.

To the Editor of the Religio-Philosophical Journal:

I see that Mr. Underwood, in his reply to some of Mr. Fishbough's statements, while properly repelling the charge that atheism and materialism encourage "free-loveism," mentions the names of certain noted atheists as proofs of the contrary, and in the list places the name of Voltaire, along with the names of Haeckel, Buechner, Helvetius, Strauss, &c. Now every one acquainted with the facts of Voltaire's intellectual life, must be well aware that he was neither a materialist nor an atheist. Like his friend Frederick the Great he was a thorough theist. He was rancorous against priests, and against the Christian religion, as misinterpreted and depraved by priests; but he believed in God and the soul's immortality.

JUSTITIA.

Reduced Railroad Rates to the Semi-Annual Convention of Spiritualists and Liberalists.

All the railroads leading to Nashville, Barry Co., which is about half way between Jackson and Grand Rapids, on the line of the Grand River Valley Railway, have agreed to make their rates of fare for the round trip, from Aug. 27th to Sept. 1st, at the rate of two cents a mile each way; also the Michigan Central and all its branches, which is by far the most important, as its connections from north and south are direct.

All you have to do is to ask for an excursion ticket to the State Convention of Spiritualists and Liberalists at Nashville, and you will receive a ticket good from Wednesday until Monday. Parties desiring to come from along the line of the Chicago, Lake Huron Railroad can get tickets from the West at any point, and from the East as far as Lansing, at two cents a mile each way, by asking at the depot for excursion tickets.

Parties coming from anywhere along the line of the Grand Rapids and Indiana, must be furnished with a certificate from the road, which are in the hands of Dr. Spinney, for as many as may apply—the holder of one entitles him or her to a ticket at two cents a mile each way.

All persons on the line of the Detroit, Grand Haven and Milwaukee R. R., either East or West of Grand Rapids, must have a certificate before buying a ticket, or else pay regular rates. With certificate, a ticket will be furnished at two cents a mile each way.

Any knowledge you may desire about railroad rates or certificates, will be furnished freely by writing or applying to A. B. Spinney, 204 Woodward Av., Detroit who has held a correspondence with all the roads, and has their contract and certificates.

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Sufferers from Hay Fever will here find sure relief, and we believe entire immunity from that dread disease. For corroboration of this statement we refer by permission to the editor of this paper.

D. CUTLER, Owner and Prop'r.

JOE H. SPIRES, Ass't Manager. T. F. PICKERING, Manager.

26 21 26

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	[illegible]
9:15 p m†	Sioux City and Yankton Express	[illegible]
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	[illegible]
8:45 p m*	Sterling Express	[illegible]

Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

Leave.		Arrive.
[illegible]	Maywood Passenger	[illegible]
[illegible]	Maywood Passenger	[illegible]
[illegible]	Freeport, Rockford & Dubuque	[illegible]
[illegible]	Freeport, Rockford & Dubuque	[illegible]
[illegible]	Elmhurst Passenger	[illegible]
[illegible]	Rockford and Fox River	[illegible]
[illegible]	Lake Geneva Express	[illegible]
[illegible]	St. Charles and Elgin Passenger	[illegible]
[illegible]	Lombard Passenger	[illegible]
[illegible]	Junction Passenger	[illegible]

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
[illegible]	Milwaukee Fast Mail	[illegible]
[illegible]	Milwaukee Special (Sundays)	[illegible]
[illegible]	Milwaukee Express	[illegible]
[illegible]	Milwaukee Express	[illegible]
[illegible]	Winnetka Passenger (daily)	[illegible]
[illegible]	Milwaukee Night Express (daily)	[illegible]

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
[illegible]	Lake Forest Passenger	[illegible]
[illegible]	Kenosha Passenger	[illegible]
[illegible]	Winnetka Passenger	[illegible]
[illegible]	Waukegan Passenger	[illegible]
[illegible]	Lake Forest Passenger	[illegible]
[illegible]	Highland Park Passenger	[illegible]

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
[illegible]	Green Bay Express	[illegible]
[illegible]	St. Paul and Minneapolis Express	[illegible]
[illegible]	Woodstock Passenger	[illegible]
[illegible]	Fond du Lac Passenger	[illegible]
[illegible]	Desplaines Passenger	[illegible]
[illegible]	Barrington Passenger	[illegible]
[illegible]	St. Paul and Minneapolis Express	[illegible]
[illegible]	LaCrosse Express	[illegible]
[illegible]	LaCrosse Express	[illegible]
[illegible]	Winona and New Ulm	[illegible]
[illegible]	Winona and New Ulm	[illegible]
[illegible]	Green Bay and Marquette Express	[illegible]

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
[illegible]	Davenport Express	[illegible]
[illegible]	Omaha Express	[illegible]
[illegible]	Leavenworth and Atchison Express	[illegible]
[illegible]	Peru Accommodation	[illegible]
[illegible]	Night Express	[illegible]

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]

*Saturdays and Thursdays only. †Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 121 Randolph street.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:40 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	[illegible]
9:00 a m*	Mobile and New Orleans Express	[illegible]
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	[illegible]
[illegible]	Peoria, Keokuk and Burlington	[illegible]
[illegible]	Chicago and Paducah R. R. Express	[illegible]
[illegible]	Streator, Wenona, Lacon and Washington Express	[illegible]
[illegible]	Joliet and Dwight Accommodation	[illegible]

J. C. McMULLIN General Manager. JAMES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. [illegible] Saturdays and Sundays. [illegible] Sundays only. [illegible] Saturdays only.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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The Lansing Camp Meeting, under the Auspices of the Michigan State Association of Spiritualists and Liberalists.

(Reported by Miss J. R. Lane, Secretary of the Michigan State Association of Spiritualists and Liberalists.)

The Lansing Camp Meeting of Spiritualists and Liberalists opened on Saturday, July 26th, at the Central Michigan Fair Grounds, with a fair attendance. No regular exercises took place on that day, but quite a number of people were on the grounds and about a dozen tents were pitched, and one of the large society buildings was decorated by the ladies and used as a séance hall. The speakers stand was located on a knoll in the western part of the grounds in a beautiful grove, and here at ten o'clock on Sunday morning an audience of about two hundred gathered and a Conference was opened by Henry Willis, of Battle Creek, an aged gentleman, who related how he came to be a Spiritualist, long before the so-called Rochester knockings. The meeting was then formally opened by S. C. Coffenbury, of Constantine, Mich., President of the meeting. He introduced Prof. Wood, of Detroit, Musical Director, who sang a song, and was followed by a song from Mrs. Olie Childs, of Kalamazoo. The President then introduced to the audience Mrs. Severance, of Milwaukee, who entertained the people for a few minutes with some plain and sensible remarks on the necessity of physical, mental and moral culture as essential for happiness here and hereafter. Mrs. H. Hamilton, of Port Huron, then made a few remarks; told how she became a Spiritualist. Quite a number related their experiences, and the morning session closed with a song.

Sunday afternoon several excursion trains arrived on the different railroads, bringing in people until the audience numbered about four thousand. At 2 o'clock the exercises were opened by an inspirational song by Mrs. Child, and followed by an introductory address by S. B. McCracken, prefacing his remarks by stating that this Camp Meeting was gotten up by himself under the auspices of the State Association, but the Association was in no wise liable or responsible. He referred to the sublime Greek philosophy as still the guide and monitor of European thought notwithstanding the efforts of bigotry and superstition to crush it out. He claimed Socrates as the first Spiritualist of whom we have any record; contrasted Christianity with free thought and drew a broad line of distinction between the creed of the church and the moral code. He demanded a reform in our educational system and condemned the support of professional schools at the public expense. He said that the lawyers, doctors and dentists manufactured at the public expense, obtained a disproportionate representation in our legislature, and by combination almost enacted a law to deprive the people of the right of natural selection in choosing their own physicians. It is time for a free people to take alarm and raise their voices in protest.

Bro. Coffenbury then introduced Mrs. Cora L. V. Richmond, of Chicago; after an invocation she took for her subject, "Spiritualism and the Religion of Christ." She spoke for about an hour, and argued that true Spiritualism is not only in perfect harmony with the teachings of Christ, but that to it alone must we look for positive proof of the immortality of the soul. Her ideas were good, but her voice poorly adapted to out-door speaking and she could only be heard by those nearest to the stand. She closed with a poem, and was followed by Hon. E. Lawrence, of Ann Arbor, with a mixture of sense and nonsense, which was illy received by the audience, many of them leaving their seats and going away while he was speaking. The exercises were closed by a song from Mrs. Child.

Sunday evening it was expected that Dr. E. Wheelock would address the audience, but he not being present, Mrs. Severance was announced to take his place. She scouted the idea of God or devil, asserted that angels or spirits were but mortals purified or refined, and as to mediumship, it is better to know something ourselves than to be the machine through which flows the knowledge possessed by another, even though a spirit. While useful as a means for self-improvement, mediumship is only a curse when made to control the subject. She also dealt some heavy blows against the use of hurtful food, and tobacco and alcohol. In answer to the question, "What has Spiritualism done for the world?" she answered, "It has bridged the gulf between the known and unknown, by proving the fact of immortality." Referring to crime, she said that crime is a moral disease and should be cured instead of punished. The exercises were closed with a song by Mrs. Child.

Monday morning was spent in social conversation and circles in different parts of the grounds; till 11 o'clock. At that hour the Conference was opened with music by Prof. Wood, and a song by Mrs. Child. President Coffenburg then read a poem written July 4th, 1855, entitled, "Black Baldred." This scene is laid in Detroit, and it is a graphic description of the escape of a slave by swimming Detroit river, and being shot just as he reached the goal of freedom. There were then short addresses by different ones and Mrs. Richmond's control, "Ouina," gave several poems on subjects given by the audience, "Materialization," "Mirthfulness," "Progression," "My Home Beyond the River," "Our Guide," "Mother, Home and Heaven," after which the exercises were closed with a song by Prof. Wood.

Monday afternoon, the exercises were opened by an inspirational song by Mrs. Child, and as there was a general request for its publication I will append the words:

You say you will be Jesus' friend,
And that his cause you will defend;
Now don't you know my friend 'tis true,
That Jesus has left you behind.
He does not want you to fight for him,
He fought out his cause long ago;
He'd rather that you would show your vim,
In fighting for men here below.

CHORUS—Now do not depend on Jesus saving you,
For he never can, I've found it is not true.

I am a man from the spirit land,
I too was Jesus' friend;
I thought it right that I should fight,
And Jesus' cause defend.
But now I think at last I've found,
That to be Jesus' friend,
We must all do as Jesus did,
And help our fellow men.

Go out and show good will to man,
And lend a helping hand;
Go help the poor, they need you more,
Than Jesus ever can.
And you must say as Jesus said,
Now, "Go and sin no more;"
And do not toss your haughty head,
And close and bar the door.

You have been taught and think you know,
That Jesus can save you;
And that his blood will make you good,
But I've found it is not true.
For when I landed in the beyond,
And was trying my Savior to find,
I found that I had just been born,
And Jesus had left me behind.

After the song, Mrs. Mary C. Gale, of Byron, was introduced, and after an invocation addressed the audience on the following subjects, which were given her by the audience: "Immortality of the Soul" and "The Unpardonable Sin." She started off on the many conflicting ideas in regard to the immortality of the soul, which have come to us, but seemed to forget her subject, and launched into a general discussion of the philosophy of Spiritualism, and a most stirring appeal to her hearers to become reformers; then, as though suddenly struck with another idea, she rushed off on a tirade against tobacco and alcohol. Her control seemed not unlike an old-time Methodist revivalist. In vain do we attempt by tongue or pen to describe her style. She must be seen and heard to be appreciated. Hon. E. Lawrence followed with reading sketches from his private diary of personal experiences in materialization at the Morgan residence in Terra Haute. At the close of the reading, G. H. Burnham, of Saginaw City, spoke in behalf of the State Association of Spiritualists and Liberalists, stating that Michigan is the leading state in the Union in uniting the two factors, Spiritualism and Liberalism, and becoming a legal organization and working together in harmony, and requested that believers step forward and render material aid by becoming active members of the same. At the close of the meeting "Séance Hall" was opened for a séance, five mediums being present. The Machinery Hall was floored, a band procured, and dancing kept up till half past ten o'clock, the hour for closing.

Monday evening the audience was addressed by Dr. Johnson, of Coldwater, on the subject given by the audience, "What is the Human Will, and what is its origin?" He spoke for some time, but without any elucidation of, or especial reference to, the subject given him. President Coffenbury then gave a flute solo, which was well received, and the exercises closed with an inspirational poem by Dr. Johnson, after which many of the audience joined in the dancing at the hall. Tuesday morning exercises were opened at the stand by a song, "The Old Log House," by Prof. Wood. The time was taken up by the usual conference and séances till the noon hour. Short speeches were made by many persons not regular speakers.

Tuesday afternoon exercises opened with congregational singing, led by Prof. Wood, followed by an inspirational song by Mrs. Child, Mrs. Jewett presiding. S. C. Coffenbury then delivered a very eloquent address on "The Rational Theory of Civil, Social and Religious Reform." He said as science gives us increased light, it teaches us that no system for man's progress can at once reach perfection, and therefore we should investigate everything likely to affect us. There is nothing too low for man's examination; nothing too high for his investigation; nothing too sacred for him to doubt; nothing too sublime for him to question, and nothing too secret for his penetration. The duty of every reformer is to sift every system, retain the good and reject the bad. He has something to do besides acquiring knowledge! he should scatter it among his fellows, but before doing so, he must be sure he is right. Error in the religion of people will exhibit itself in the imperfection of their laws. Hence, when we find them groaning under oppressive and unjust enactments, it may be justly assumed that there is a similar defect in their religious creeds.

The only true religion is that which teaches man how to live and be happy by a strict compliance with the laws of his being. We must maintain the right of every human being to build up a theology founded upon reason, philosophy and a knowledge of himself and of the laws which govern his existence. His address was dignified and logical, and was well received by the audience.

Marvin Babcock, of St. Johns, Mich., was then introduced and he discussed the subject of superstition from a materialistic point of view. He said there are forty-eight different religions, and all based on this one book, God's Word. Polygamy and the accursed system of slavery were established by virtue of this blessed book, God's Word. Lloyd Garrison, who died a few weeks ago, was refused admission to God's houses in Boston to preach in favor of a downtrodden people, and was furnished a platform by an atheist, and the man who struck off their shackles loved a theatre better than a church.

Mr. Babcock's quaint style of expressing himself and setting forth his ideas, was very mirth-provoking, and kept the audience in a pleasant humor. After a song Charles Andrus brought forward the formation of the Michigan Mediums' Medical Association, and invited all parties interested to meet at the stand at eight o'clock Wednesday morning.

Tuesday evening Mr. Andrus was introduced, and delivered an address on "The Seen and the Unseen," in which he endeavored to controvert all ideas advanced by Mr. Babcock in the afternoon. This being a Liberal platform, and a united organization of Spiritualists and Liberalists, it would seem that a spirit of tolerance, at least, should be manifested each towards the other, and each should be willing to grant to the other the rights they claim for themselves. Bro. Andrus' address was good, but lacked charity.

Wednesday morning the usual conference hour was devoted to the Mediums' Medical Association. President Charles A. Andrus stated the objects of the meeting, and read the articles intended to be acted upon. A short address was given by Mrs. A. A. Whitney, of Battle Creek, followed by other members of the society. Committees were announced as follows: On constitution and by-laws, Messrs. Smith, Corbin and Whitney; finance, Messrs. Johnson, Hicks and Bliss; resolutions, Mrs. Jewett, Mrs. L. Winter and Dr. Arnold; future action, Dr. A. W. Edson, Mrs. L. E. Bailey and Mrs. Mary C. Gale. The meeting then adjourned till eight o'clock Thursday morning.

Wednesday afternoon the exercises were opened by congregational singing and an inspirational song by Mrs. Childs. J. H. Burnham, of Saginaw City, was then introduced, and delivered an address on "The Philosophy of the Emotions in the Religious Life." He said that by studying the philosophy of thought, volition and feeling, we see that these constitute a platform from whence we gain the highest of every good we know. The whole of human life is composed of thought, feeling and will. It is only by the practice of rigid economy that we gain the material to feed these, and to supply the forces necessary to set them in motion. The speaker entered into an explanation of the source of nerve energy, and the manner of its distribution and expenditure. He drew a parallel between the physical mechanism and its relations to mentality and religious emotions, and took the ground that there was never a prayer answered except by changing the method of distribution of the nervous force from the nerve centers. This was the physiological explanation of so-called answering of prayer. The feeling of relief was but the reaction occasioned by this exhaustion of forces, producing a change in the physical organism, and diverting the current of thought. It was a closely logical and thoroughly digested denial of the existence of a God, or of answer to prayer. At the close of Mr. Burnham's address, Prof. Wood sang a song entitled "The Old Mountain Tree." Mrs. Gale then greeted the audience, and under the purported control of Thomas Paine, gave an invocation, following which she gave some very good ideas in her peculiar style and manner. Following Mrs. Gale, T. H. Stewart read a resolution expressing as the sense of the meeting that it is deemed advisable to encourage the establishment of a weekly newspaper in Michigan, representing the spiritual and liberal sentiment, on the following plan: 1, by an endowment fund, represented by certificates of ten dollars each, each certificate to entitle the holder to a perpetual subscription to the paper as the equivalent for interest on the money paid; 2, by soliciting individual subscriptions. That Messrs. Burnham and Matthews and Mrs. L. E. Bailey be appointed an executive committee; and when in their opinion a sufficient fund has been raised, that they negotiate with some competent person to conduct such a paper; such committee to have no responsibility beyond trusteeship and disposition of the funds.

Mr. Stewart, in explanation, said that Michigan is the best infidel state in the West, and he saw no reason why a paper might not live here and be a power for the cause of liberalism and progress.

The resolution was unanimously adopted, and the meeting closed.

The Mediums' State Medical Association having decided to complete their organization to-day, called to order at the close of the regular meeting, and the committee reported articles of association based on the law of 1879, under the name of the "Mediums' State Medical Association." The several articles were adopted. A vote of thanks was tendered to Senators Billings, of Flint, Hodge, of Jackson county, Representative White, of Port Huron, Giles B. Stebbins, of Detroit, and S. B. McCracken, for their manful fight against the proposed medical bill at the legislative session of 1879, and then the association adjourned to meet at eight o'clock A. M., Thursday. Wednesday evening the exercises were opened by an inspirational poem by Mrs. M. E. Pratt, of Aurora, Ill., which was well received. The president then announced there had occurred this afternoon at the photographer's tent on the grounds, a singular phenomenon, claimed to be spirit photographing. It was suggested that a committee of investigation be appointed by the audience to investigate and report in writing, but very little interest was manifested by those present, and nothing was done about it. Mrs. Childs then sang a comic song, "The Pretty Little Girls out West," and Mrs. Severance delivered the address of the evening. The speaker's subject was, "Why the store-houses of the land are groaning with surplus food while thousands are suffering for want of bread." Her speech would have been very well in the proper place, but the thrusting of a political speech upon thousands of people who had gathered for spiritual and liberal instruction, seemed sadly out of place.

Thursday A. M., at eight o'clock, an election of officers of the Mediums' State Medical Association was held, and the following persons were chosen: President, C. A. Andrus, of Flushing; Secretary, Mrs. L. E. Bailey, of Battle Creek; Treasurer, Dr. A. W. Edson, of Lansing; Vice President, Mrs. A. A. Whitney, of Battle Creek, Mrs. Clara S. Cowles, of Smyrna, and Dr. Wm. Hicks, of Rockford. Resolutions of thanks were adopted, tendering the the thanks of the society to S. B. McCracken and all who have aided in this organization. Thursday afternoon the audience was addressed by Dr. Wheelock, formerly a Universalist clergyman. His style partook largely of pulpit oratory. He spoke on the subject, "What do you think of Spiritualism?" but without advancing any new thoughts. T. H. Stewart then addressed the audience, taking as a text [redacted] chap., 20th, 21st and 22nd verses. He spoke of the various religious sects which had sprung up under such doctrine, and asked if any one ever heard of a person going to hell from any of the pulpits? He then gave some personal reminiscences of his life as a preacher, tracing in a humorous manner, the various church creeds and customs, and the changes which have occurred in their modes of thought and action.

At the close of the afternoon meeting, the medical society convened, and perfected their organization by the election of the following board of examiners: A. Farnsworth, East Saginaw; P. T. Johnson, Coldwater; Mrs. Louisa Proctor, Coldwater; A. W. Edson, Lansing; E. Lewis, Charlotte;

Thursday evening the president announced that owing to the non-arrival of the speakers, it would be impossible to carry out the programme. Mr. Burnham would lead in the afternoon of Friday, and other speakers would be announced at that time. Dr. P. T. Johnson was introduced as the speaker for the evening, and spoke on "The contrast between the old and the new." His theories, logically followed to their conclusion, would do away with all science, wipe out the aggregated experiences of past ages, close every avenue of useful knowledge and dissolve society into its original elements of ignorant superstition, barbarism and all attendant horrors.

After a song Dr. Johnson closed with an inspirational poem. Friday morning was occupied by the usual conference, circles and séances. Mrs. Proctor, of Coldwater, known as the "oil medium," was presents, and willing to give a test of her powers. Considerable interest had been awakened by the peculiar manner in which she is said to receive her medicine for her patient, which was by extending her hand and receiving in the palm, from an unseen source, a substance like oil which she administers to her patients. She came before the audience, and a committee of seven, consisting of four Spiritualists and three skeptics, was appointed to investigate, and they with the medium retired for the test.

Friday afternoon the exercises were opened with music by the Knights Templar Band, who gave several of their choice pieces, to the great delight of the audience. T. H. Stewart then addressed the meeting on the subject of The Mutual Benefit Association, recently organized in this state. After a song by Mrs. Child and singing by the audience, Mr. Cook, chairman of the Oil Test Committee, announced their readiness to report. The result was very unsatisfactory, four voting "doubtful" and three "no," and he requested that another committee be appointed for another test, and a committee of seven, four Spiritualists and three skeptics, was selected by the audience, as follows: Messrs. Cook, of Williamston; Martin Sheets, of Grand Ledge; E. J. Smith, of Dansville, and Mrs. Severance, of Milwaukee, all Spiritualists; Messrs. Harmon, of Charlotte; Geo. F. Upton, of Cooperaville, and Mrs. George Linebeck, skeptics. The committee were authorized to choose their own time and place, and report before the close of the meeting.

J. H. Burnham was then introduced, and delivered a strong materialistic address. The speaker, in closing, paid a noble tribute to woman, and declared that to her we must look for the future greatness, development and happiness of the world.

After music by the band and a song by Prof. Wood, Martin Babcock was called for, and made an address, starting off with the proposition that the Bible is the product of this world and the product of superstition. He went back to the creation of the world, and, picking up the thread of his discourse where it was dropped at the close of his previous address, he continued for an hour in a similar strain, to the delight of some and the utter disgust of others. The Spiritualists, apparently, had a bad day, the entire afternoon being devoted to the edification of the materialists. Mr. Babcock is a man honest and earnest in his convictions, and fearless in defending that which seems to him right. His discourse was in the main well received. On Friday evening the audience was addressed by Dr. E. B. Wheelock, who said that the man who declares he isn't a Spiritualist, must be a materialist, and must even consider his thoughts as material. God is material, but as compared with a grosser material, he is a spirit. Being unlike material objects, spirit cannot be compared with them, and we cannot clearly define it. We have never seen spirits, therefore we cannot comprehend them any more than a person born blind can understand colors by a description thereof. We are becoming an inquiring people. The Americans stand next to the Germans as metaphysical inquirers, and they are becoming more fully acquainted with the mysteries which govern the material in its relations to the immaterial.

His hearers doubtless expected that some solid conclusions would be reached, but, alas! he soared too high and all was lost in nothingness. They listened in vain for his conclusions, and at the close was no wiser than before. Dr. Spinney having arrived during this discourse, at its close was introduced and made a short address expressing his satisfaction at the progress of the spiritual and liberal movement, and at the interest manifested in this meeting, but he cautioned his hearers against going too far. They wanted no progress unaccompanied with an increase in morality and useful knowledge.

Saturday A. M., an address was made at the conference [redacted] Stewart, who claimed to be [redacted] and a Spiritualist, and in explanation of this seeming paradox, he said: "There is a point at which materialism merges into spiritual conditions, not recognizable by the material senses; excepting in its manifestations through the coarser forms of matter." The "oil-test committee" was then ready to report, and stated that the medium, Mrs. Proctor, washed and wiped her hands, was controlled, and in a moment her hand was presented covered with perspiration, and in the centre was a white substance which was scraped off with a teaspoon; in an instant there was another convulsive action, and then another small quantity was scraped off. The substance appeared to be harder than lard, as it did not easily melt and when spread upon the paper, oiled the same. The report was signed by the committee in full.

Short addresses were then made by Senator Hodge and S. B. McCracken in response to a vote of thanks to those gentlemen, Senator Billings, Representative White, and Giles B. Stebbins, for their resistance to the medical bill introduced into the legislature last winter. Dr. Smith followed with a speech relative to more organic work. Mr. Burnham then spoke of the "newspaper scheme," the object of this meeting, and presented the committee's report. Mrs. Bailey spoke in favor of the enterprise; thought there was plenty of material for a paper and the ability to edit it. The morning services were closed with a song by Mrs. Child. Saturday afternoon, after congregational singing, led by Prof. Wood, T. H. Stewart was again introduced and proceeded to discuss the subjects of "the visible and the invisible." This lecture was superior to anything which the gentleman has produced before, and evinced much physiological, anatomical and philosophical research. Admitting the premises, it was a very logical and well sustained argument, in favor of a materialistic after-life and against the truth of existing Bible creeds. After a song, George H. Geer, a trance speaker, followed with a dissertation on "superstition and reason." The first thing from which arises some of man's intellectuality is that principle called selfishness. The next is love of men, and a proper commingling of these forces makes a man a philanthropist, or a lover of the universe. Selfishness arises from the law of existence. Philanthropy arises from the law of supply and demand. We are occupying a middle ground, and when we get out of it we will not be so individually aggressive. The man who cannot reason is an idiot; he who will not reason is a bigot; and he who will not let others reason, is a persecuter,—a religionist. Superstition and religion are synonymous terms. None but religionists ever quarrel. A few hundred years ago we had more religion and more fighting. We are becoming more liberal, and consequently more harmonious. All systems of worship sprang from ignorance and consequent superstition. What has brought us out of this superstition and to the light of reason? Not a Calvin or a Luther; they had their work and did it; but it was the men who reasoned independently on the subject. They started the movement which brings us here. Speaking of the fallacy of a triune God, he asked which existed first,—our own thought, or our conception of that God? He claimed that our first conceptions were of our own existence; and before that, we could have no conception of a God. Consequently this triune God was the product of our own conception. So far as heaven and hell are concerned, there has been no past, there is no present, and there

Continued on Eighth Page.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

How came I to be associated with the people of the other world? Up to the time of my becoming a medium, I was, strictly speaking, neither a Christian nor an infidel; but, nevertheless, I was under the influence of Christian education, surroundings and tendencies, and was anxious to know something of man's future destiny. Like every earnest, conscientious seeker after truth, I was ready to entertain and examine anything that professed to give us any light on the subject.

In the year 1852, when I resided in St. Louis, Mr. Isaac Hedges, then a resident also of that city and a very powerful magnetizer, whose clairvoyant subjects had sometimes got into rapport with spirits, having heard of the "Rochester knockings," as the manifestations through the Fox girls were then called, visited those mediums, and, while with them, his spirit friends directed him to call a meeting on his return to St. Louis, and relate to the public his experience with the mediums. At that meeting, which I attended, Mr. Hedges, among other things, informed his audience that the spirits, through the Fox mediums, had instructed him to organize a circle for the development of a medium. At my invitation, that circle was held at my house. After sitting twice a week for four weeks, listening for raps, which were the only kind of manifestations then known or expected, and hearing none, I concluded that the experiment was a failure, lost my interest in the circle, and fully decided that I would sit but once more unless something was developed. I accordingly took my seat with the circle, at its next meeting, for the last time, as I supposed, oppressed with the sad thought that, as my constant reading of the Bible and earnest seeking after what was called religion, had given me neither new light nor new life, so this final experiment seemed destined to leave the mystery of our present and future existence unsolved, and drop me back again into darkness and desolation. We had been seated but ten or fifteen minutes, with neither a feeling of hope nor expectancy on my mind, but just the reverse, when a sudden shock thrilled my whole being. It seemed like a blow upon the top of my head, causing a numb, prickly sensation throughout my whole body, a hurried circulation of the blood, a quickened breathing, and a rolling of the eyes up and back in their sockets, and was attended with a state of mental bewilderment for some little time. As a spiritual entrancement was, at that early date, not only unexpected but unknown, my condition and appearance excited the greatest alarm in the other members of the circle, who, supposing that I was in a spasm, or at the point of death, began the application of a variety of restoratives. These I soon instructed them to discontinue; and before many minutes I became clearly and distinctly conscious of being in an unnatural condition in which I was utterly helpless having no power to move either my body or my mind, and no ability to analyze my state or even to desire to analyze it. In this conscious but helpless and incompetent condition, *something* said to me, not audibly, however: "Ask what is the matter?" I accordingly said, mentally: "What is the matter?" The same *something* replied: "It is a spirit." I myself could go no further. My own mind was absolutely inert, and that reply would have ended the matter had not the *something* continued its own method of furnishing not only the answers but the questions also. It now said to me: "Ask what spirit;" and I said: "What spirit?" The answer came: "It is Mrs. Baldwin." The *something* which now claimed to be Mrs. Baldwin, next said: "Ask for a test." The word, test, is a part of the vocabulary of Spiritualism; but the reader must remember that, as spiritual tests were unknown then, it was a new word to me in such a connection. This fact, taken in connection with my complete mental inertia, will enable the reader to perceive why I did not understand the instruction to ask for a test. Not comprehending the instruction, I sat mentally dumb and bewildered. The reader will here please remember that I had no more control over my body than I had over my mind. What claimed to be Mrs. Baldwin now enlightened me as to the meaning and value of tests, by telling me to ask her to lift up my right arm. I did so; and my right arm was instantly raised without any conscious effort on my part. Other more complicated tests were then suggested to me by her, with similar results, until my own mind became satisfied that the intelligence which was revealing its presence with me and its power over me, was really a returned traveler upon that road to which death is the gateway; and was indeed that same intimate friend of mine, Mrs. Baldwin, who, but three months before, had opened that gateway of death from this side of life, and had now returned and opened it from the other side of life. She had carried with her the memory of our friendship, and of our mutual pledges to each other, that whichever died first should appear to the other if it was possible to do so.

It will thus be seen that my very first introduction to the people of the other world, was so dexterously managed, as to leave not a shadow of a doubt on my mind that what occurred was not the creation of my own mind; that I was in rapport with an invisible intelligence; and that that intelligence was one whom I had known in this life. In the first place, I and the rest of the circle were expecting that, if we obtained anything, it would be something like the "Rochester knockings," as they were the only kind of manifestations then known, at least to us. But, instead of that, I was entranced, and hence I could not explain it away by saying, that my own hopes or expectations had either caused the entrancement or given shape or character to the manifestations. In the next place, I was put in so complete a state of mental and physical inertia, that I could neither understand my own condition of myself, nor attempt an analysis of it, nor originate a question about it, nor suggest an answer to any question that might be started for me. Both the questions and their answers were distinctly dropped into my mind, as distinctly as if another person had handed me a book, a flower, a stone, or any material object. And finally the intelligence which conversed with me, called itself Mrs. Baldwin, and identified itself to me as such. The gradations of inference were therefore these. 1st. It could not have been my own mind. 2nd. It was a mind foreign to my own. 3rd. It was my friend, Mrs. Baldwin. She, who was supposed to be dead, and locked up in heaven or hell, had paid me a visit.

Such was the beginning of my relation with the people of the other world—a relation which has continued without interruption from that day to this—a relation which necessarily called up for reconsideration all questions pertaining to the destiny of mankind after death, such as heaven, hell, God, the devil, total depravity, sin, repentance, Christ as a Savior, man's mental, moral and spiritual natures and their relation to each other, etc. All such subjects, with their multitude of dependencies and connections, must necessarily be reviewed in the light of the new facts; and all false conceptions of them must be removed from the mind, while such as were true must be more correctly defined and readjusted.

Having had many years of experience as an associate and a pupil of the people of the other world, and also as their instrument for teaching others, I propose to give the readers of the JOURNAL not a complete outline or synopsis, but important suggestions, of what I have learned of the philosophy of life both in this and in the Spirit-world, illustrated by remarkable phenomena which occurred in different parts of the country through different mediums as well as through myself; all of which I hope will be both interesting and instructive to many who, like myself, are searching for the truth, the whole truth, and nothing but the truth.

Studies in Psychometry.

BY DR. G. BLOEDE, BROOKLYN, N. Y.

[Conclusion from last week.]

The most curious and important experiment was the following, to which I must be allowed to make an introduction as brief as the incidents necessary for illustration permit: Sitting once with a medium, a lady of Brooklyn, with whom I have been acquainted for years and in whose honesty I put implicit confidence, she told me, while not being entranced, that she saw an Indian female spirit, whom she described, adding at the same time, that this "Indian spirit" was interested in my spiritual development, and would manifest herself through the same medium in trance. This was done at some later sitting, and I had from that time numerous pleasant conversations with this "Indian girl," who gave herself the name of Wildflower, although, upon the frank expression of my doubts in regard to the reality of this, my Indian spirit-friend, the lady medium professed her earnest conviction, that Wildflower was more than a mere creation of her own imaginative power. I was not satisfied, but conceived the plan of testing this question through some other medium ignorant of the facts. I selected for the purpose Mr. Mansfield, the well-known spirit telegraphist. In his room I addressed Wildflower in writing, asking her if she was not the mere product of the imagination of a medium (mark this expression) but a real, living spirit, to give me a sign of recognition through this medium, Mr. M. I scarcely expected anything would come from this—my addressing a personality which, perhaps, had never existed; but the result was beyond my expectation. Under the usual conditions—upon which I must not dwell here—Mr. Mansfield fumbled a good while with my paper (folded three or four times, and pasted together), but at last took the pencil and wrote several lines. These were written in a small hand, apparently not his own, worded in broken Indian-English, and contained twice, once in the text and then as signature, the word "Wild," to which was added a little rough sketch of what was visibly intended to represent a flower.

When Mr. Mansfield handed me this queer message, I had, indeed, no reason to doubt his sincerity, as he shook his head and said, "He did not know at all what to make of that; perhaps I would." The purported spirit writer protested that all she had told me through that lady (mark, that in my question no mention was made of a lady) was true. Wild (drawing) never —— (meaning crooked, lying,) etc. I could, of course, not help being astonished and somewhat elated at this result of an experiment, of which I had scarcely expected anything more than a failure, and this strange occurrence went pretty far to make me believe, that in this instance at least Mr. Mansfield's hand must have been guided by some extraneous power. Nevertheless there remained some doubt in my mind, based on the possibility of some other explanation of the mysterious event (as reading my mind, clairvoyant reading of my paper, or a familiar spirit of Mansfield, dictating the answer) and I resolved to subject the Wildflower message to still some other test, if I should have a chance. This chance came to me in my exercises with the psychometrist, Mrs. W. The idea struck me, what would be her impressions while holding a so-called spirit message of Mr. M. I thought it probable, that if the Wildflower message was merely the direct or indirect outflow of his own mind, the paper it was written on, would bear the imprint, wholly or in part, of his individuality, and consequently the psychometrist would give me the delineation of his character—what would seem the most likely to occur, if there had been some mixed influence, the psychometrist would entirely fail in this case. With this expectation, I put the Wildflower message into the hands of Mrs. W., as usually perfectly concealed from her eyes; and as the result of this experiment was again entirely contrary to my calculations, it could not fail to make rather a deep impression on my mind, as little as it will fail to impress the reader in regard to the medial powers of three different persons, of whom each was perfectly ignorant of my operations with the two others. After holding the paper for some time in her left hand, the psychometrist did not receive and show any personal impression at all, the presumed aura or atmosphere of the mechanical writer of the paper was completely dropped and out of the way. Instead of any individual and living influence, however, the lady attested to a strong and delightful spiritual influence. She described her feeling as if the whole top of her head was opened, but not as in other cases (with the writings of strong mediums) as for receiving impressions from above, but rather conveying to her the sensation as if she was taken out of herself and lifted into some higher sphere. She went into a kind of religio-philosophical ecstasy, expressing the feeling of a sublime religious excitement, as from her unity with God, harmony with the whole universe, etc. Although this emotion was not combined with the impression of any spiritual individuality, I could not help believing, that Mr. Mansfield, while writing the Wildflower message, must have been under some undeniable influence, extraneous and foreign to himself, since his own strongly marked individuality had not left the least trace on the paper he had written on.

This, my conclusion, received a most signal confirmation by submitting another purported spirit-message, obtained some time ago from the same Mr. Mansfield, to the psychometric test. This message, which purported to contain the answer to some lines I had addressed to a deceased sister of mine, was, as I suppose, written in Mr. Mansfield's own hand. Its contents themselves were indeed an appropriate reply to my address and showed that the meaning, although couched in terms, as I believed, only intelligible to myself, had really been understood by the writer of the answer, although there was in this something that struck me as rather queer, viz., that I was addressed in this answer, purporting to come from my sister and signed with her name, not as brother, but with the title, "Doctor."

The result of this Mansfield spirit message, in the hands of the psychometrist, proved the very reverse of that of the Wildflower message. Instead of the expected character of my sister, the lady gave me a complete, and as I believe, very strikingly characteristic delineation of Mr. Mansfield himself, the one I have given above. This experiment I regarded as a very convincing evidence of the wonderfully keen and sagacious discriminating power of the psychometrist, throwing at the same time some strong lights upon the mediumship of Mr. Mansfield and its methods and exercise.

The two experiments referred to, would seem to prove, that the famous "spirit telegraphist," at times receives and returns genuine spirit communications under the very presence and, so to say, dictation of disembodied spirits, while at other times, he, by some other means—perhaps clairvoyance—becomes impressed with the contents of the concealed applications in his hands, giving appropriate answers from the impressions on his mind and in his own handwriting. I do not see what other logical deductions could be made from the two instances I have related.

The interesting results thus obtained from the psychometric examination of so-called written spirit messages, by Dr. Mansfield, had sharpened my appetite for this kind of experiments, and I availed myself of the occasion of repeating the same with another message, which had recently been written in my presence by some other writing medium. This is not a professional medium, but a young married lady and a perfect novice in Spiritualism. The mediumship having been only recently discovered, I had undertaken to develop her by having regular and strictly private sittings with her at a little table and with the exclusion of any third person. After some four or five séances, held in the dim light of a turned-down gas-burner, the right hand of the medium, with a lead pencil in it, resting on a large sheet of paper, while her left hand and my right touched each other lightly, I had the pleasure to see her write several sentences in German (her native tongue) as well as a few bars of music in bold characters, seemingly the commencement of some song. The latter phenomenon did not astonish me as I knew that the medium had made music her special study. Great, however, was my astonishment, when on the 14th of last May, after I had seen her write two lines with the utmost composure and with a bold but slow hand—her eyes being closed while she wrote, but without any sign of a trance condition—I took up the paper and my eyes fell on a sentence written in Latin! This sentence, in two lines sixteen inches long, and written in letters from one-half to an inch high, run thus:

"*Sis, licet, felix ubicunque mavis*
Et memor nostri, Galathea, vivas."

As may be expected, my first question was whether the young lady had ever studied Latin? but she assured me she never had, and I have not the least reason to doubt the truth of this assurance. For the moment I could not do any more than to translate to her the literal sense of her writing, and to assure her on my part that the sentence and its meaning was as foreign and mysterious to me as to herself, but that it was correct and classical Latin, and seemed to be a quotation from some Roman author, and that I would try to find out more about it. It was, however, the next day only, when, examining the mysterious two lines again, it struck me that they were written in the *Sapphic Meter* and bore, if anything antique, the character of Horace. This led me to take up the poems of Quintus Horatius Flaccus in the Latin original, as well as in the German translation of T. H. Voss, and with the aid of the latter, in which the single odes are inscribed, I soon found an ode inscribed: "To Galatea." It is the 27th ode of the 3rd Book and there, as the first two lines of the fourth Sapphic strophe (of four lines) stood the very identical lines written by my medium. The whole verse is not completed with those two lines, but after the word "vivas" a comma only being put forth, the rest of the strophe runs thus:

"*Teque nec laevus vetet ire picus*
Nec vaga cornix."

The entire verse has been rendered by the celebrated English transcriber, Theodore Martin, thus:

"May'st thou be happy where soe'er
Thou goest and me in memory bear,
Fair Galatea! Boding joy
Nor vagrant crow shall bar thy way!"

It seems worth while to expressly draw the attention to the omission of the two last lines of the entire verse, as being wholly unmodern and devoid of interest for the person addressed; this little circumstance alone testifying to the elegance as well as the distinctly defined and conscious purpose of the unknown author of this astonishing manifestation. Which now, however, was the purpose and meaning of this quotation, that seemed a puzzling enigma at first sight? By pondering again and again over it, I succeeded in establishing, that the reproach of "meaningless" or "fooling," which I was at first inclined to make to this manifestation, was entirely unfounded; that on the contrary by connecting it with some concomitant facts, this classical quotation assumed the character of a highly ingenious and appropriate compliment to the young and handsome medium. In order to prove this, and at the same time to spare the reader the trouble of recurring to some of the English commentators of the odes of Horace, I must be allowed to briefly refer to the contents of this poem to Galatea. It is addressed to a lady friend of the poet, and, no doubt, a fair one, who was about to set out for a sea-voyage to Greece or Asia Minor, at a time not considered quite propitious on account of stormy weather. The poet tells his Galatea that she need not be afraid of "evil omens"—the belief in such also frequently used in poetry, was certainly not very strong with the cultivated Romans of the Augustean age—but that she ought to mind the stormy season of the year, and other dangers which may possibly befall her, as an instance of which the poet reminds the daring dame of the fate of *Europa*, and her subsequent despair, the story of which fills the rest of the poem. By reading the whole ode, the truth of the curious quotation from it and its relation to my medium, became perfectly clear to me, and this is the clue I found to my great satisfaction. At the very same little table, on which this "spirit message" was written, the medium, some weeks ago, had told me by way of conversation, that she wished and intended to spend a couple of months this summer at the Bermudas, implying, of course, a sea-voyage of a few days; and that very evening before the Latin message was written, I had asked the lady how it stood with her proposed trip to the Bermudas? In these facts we may find with the aid of the mysterious laws of the association of ideas and of the sympathy and attraction between spirits within and without the flesh, the explanation of the strange exhibition of "spirit-power," I have related. If we accept this explanation which, I for one, cannot help doing, it undoubtedly testifies to the presence of an invisible but individual human being, to which at the same time, judging from the quaintness and gracefulness of its manifestation, we could scarcely deny the qualification of high culture, exquisite taste and gallantry. It would go hard with me to make me believe that a quotation from an ode of Horace's, made with such care, circumspection and adaptation to small personal facts and circumstances, could come through the agency of some of the "sub-human" (elementary) existences of "Theosophists." But might not conscious or unconscious action of our mind, namely that of the medium and myself, suggest a more scientific explanation of the phenomenon? In answer to this question allow me to state that as to the medium's ability, to furnish the Latin quotation in question, I can only repeat, that I have not the least reason to doubt her veracity in assuring me that she never had learned a word of Latin, even setting aside the total want of any possible motive on her part, to mystify me in this manner.

The suspicion, however, of any "unconscious mental action" of hers in this case, would seem to me, I confess, perfectly absurd. In regard to this story, I do not hesitate to stick to the common sense opinion, that, nothing can ever come out of a living human brain, which has not entered it before somehow or other, and that wherever we meet with inexplicable utterances of a human intellect, we have a right to presume the action of some extraneous spiritual agency. This is plain logic. Besides, the very nature and character of the quotation precluded with me all resorting to so far-fetched an explanation as that of "unconscious" cerebration. Some suspicion in this respect would, indeed, have remained in my mind, if the quotation had been that of any of the many Horatian sentences familiar to every person of classical education, and often to be met with in books, essays or articles of newspapers. Had the medium written any of the well-known common-places as: "*Odi profanum vulgus, etc.* Then, *heu, fugaces, Posthume etc; Fortem ac tenacem propositi virum, etc; Dulce loquentem Lalagen, etc; Beatus ille qui procul negotiis, etc., etc.*," I would still have been induced to suspect her having picked it up by some desultory reading. I am, however, satisfied that it would require a hard and very probably fruitless search after the quotation from Ode 27, B. III, in any book, essay or article, for the simple reason, that this passage does not contain any general opinion or sentiment, but is entirely personal and without meaning, unless some peculiar adaptation can be shown as I have done above. But to meet the second question, could not that Horatian passage have been, in some way or other, a reflection from my own mind upon that of the medium? To answer this I can, indeed, only appeal to the faith due to every gentleman and honest truth-seeker, for the following facts. I am ready to give a sworn affidavit, that I had not looked at any of the poems of Horace for about forty years, and that, to my best recollection, I had never read this special ode to Galatea at all. Horace has never been the object of my private studies since my college days, and this particular ode was not of the number of those poems of the celebrated Roman, which used to be selected for the reading of the Latin pupils some fifty years ago. When on the 15th of May last, I perused the *Ode ad Galateam*, it appeared entirely new to me. These remarks would, in my opinion at least, settle the two doubtful points, whether that Latin quotation could have been an outflow from the mind of the medium, or be referable to a reflection of my own mind upon hers?

To make, however, sure, doubly sure, I concluded to submit the classical "spirit-message" to an examination by my psychometrist, as, after the experiences with two of the "Mansfield-messages," I was at least very curious, what would be the result of a trial in this case? The first experiment made on June 29th, was almost a failure owing to some physical indisposition of Mrs. W. She stated that she did not receive more than a very general impression from the paper in her hand. It affected her whole head, and made it feel peculiar, but did not settle on any particular organ nor convey the idea of a personality. She attested, however, and this is the first instance of this kind within my experience with her, that the paper made her see what she called "little stars," before her closed eyes. A second trial, on July 2nd, however, proved a perfect success; but a success, indeed, which, gratifying as it was to all concerned, could only impress me anew and more deeply with the melancholy observation, that the more we seem to penetrate into the realm of the unseen, the more we become crowded by and entangled in mysteries!

The effect on the psychometrist of holding the Latin message in her hand—I need not repeat the assurance, that she had not the least idea of what she was holding—did not in this case put her into some new ecstatic condition, as the "Wildflower" writing had done,—or cause her to give the character of the writing medium as in the instance of the other Mansfield communication, purporting to come from my sister. The psychometer gave the delineation of the character of some unmistakable human individual, which, however, did not leave the remotest doubt about its complete distinctness from the writing medium as well as her sitter. The impression the psychometrist received from this magical paper, was highly delightful to her; it was only with reluctance she tore herself from it, and she said, when returning the paper to me: "Whoever that was, it was a treat," and the impression of this overpowering and pleasant "magnetism," lasted a good while afterwards. That neither myself nor the writing medium had anything to do with this impression, I have a right to regard as a fact, having previously had the experience of the effect of both our handwritings upon the psychometrist. The character she portrayed under the decided impression of a distinct personal being, was that of a person of a very high, almost ideal, standard in every direction, (morally, intellectually, religiously, spiritually, esthetically, socially—indeed, the picture of a human being of the highest natural endowments raised almost to perfection by culture and refinement. Towards the end of the examination, she said: "What a beautiful character, so good, so true, so loving," and assured me that this presence made her "feel good all through." I should like to justify the pleasurable excitement of the psychometrist at this occasion by communicating in full my notes taken down during the examination. But I forbear doing this, considering that there was no known living or dead subject of this delineation. I ought, however, to mention as an additional proof of the objective presence and identity of some unseen agency in this case, that the psychometrist, not being aware that she was holding a paper, which had once before been in her hand—asserted the same visional-symptoms, which I have recorded above, in mentioning the first unsuccessful trial. After holding the Horace paper a few minutes, the first impression she received from it—which experience has taught me to regard as most always striking some salient point in the character examined—was that of "Large Intuition," the effect of which on her brain was, as she expressed it, to stimulate to scintillations of light before her closed eyes, the seeing of "little stars." I may be allowed to hint at the affinity of this observation with the various luminous appearances, scintillas, sparks, specks of floating light, stars, to which mediumistic persons attest in dark séances, as well as with the blurred blots and more or less intense dots, which can be seen on the photographs of an undeveloped photographing-medium, as there are several in my possession from the hands of Mr. Hartmann. We may be sufficiently warranted to accept such visual impressions, if asserted by trustworthy persons, as more than hallucination-centres of the imponderable elements, which furnish to the spirit-will the "material" for his manifestation to the brother in the flesh, from the visions in a glass of water and the vapory ghost-apparition up to visible audible and tangible "materialization."

But to revert: a last reflection upon the whole of the singular but harmonious incidents surrounding this mediumistic Horace quotation, nobody would justly blame me for being firmly convinced, that in this case the hand of the writing medium was used as a mere mechanical tool, and used by a third invisible agency perfectly distinct from the medium and myself; *but who was this unseen visitor*, who noted with a clear intention a complete control of his means and so fine and pointed an execution? In want of further light on this manifestation—which under favorable conditions may be given yet—I dare not indulge in the belief, that it was the spirit of the great Roman poet himself who manifested to me and my medium on the 14th of May last, and who afterwards gave other hints of his presence through the psychometrist, although such an assumption could scarcely be ridiculed by any one familiar with the spiritual experiences of recent date. But as the matter stands at present, I have an indubitable right to the belief, that the Horace-writing was a genuine spirit manifestation, and one attributable only to some high-class spirit, and by its perfect spontaneity and the refinement of its motives and execution far removed from the suspicion, that it could have been the performance of some sub-human essence of the class described by Col. Olcott, for the sake of "elementary" fun and mystification. I may, however, be allowed to declare on this occasion, that I do not consider the Theosophical Hierarchy of Spirits in itself in any way at variance with the systematical economy and harmony of the spiritual universe, but that we ought to refrain from all extremes, unproved assertions, jumping to conclusions, and dictatorial promulgation of principles and doctrines in regard to a "Science," for the *future foundation* of which we are just doing the *first digging*.

A SPIRIT HOME.

As Described through a Medium, by "Spirit Violet."

The home I inhabit in the Celestial Sphere would appear to you mortals as a large, spacious, white mansion, surrounded by porticoes, verandas, and the like, the doorways opening upon a scene of surpassing loveliness; for there Nature wears her richest robes to beautify external life.

The interior of this habitation you would observe to be divided into various apartments, each one furnished with appropriate furniture and hangings, the whole designed to harmonize with each other, from the perfect blending of form, color and texture, which is at once pleasing to the eye and restful to every sense of the beholder.

We have private apartments of our own, where, when in need of mental repose, silent study, or deep meditation, the Spirit may retire apart from all companionship, save that which breathes through every breadth of space—the presence of its God.

There are times in every life when it is best to be alone, when the Spirit requires silent, undisturbed self-communion, when outward presence is an intrusion upon the soul; and at such times as this we may retire to our own private sanctum, unquestioned and not misunderstood by others.

In my pleasant Spirit home there is a quiet nook, where I love to retire and ponder over the great problems of life constantly unfolding themselves before me, and there, surrounded by the beautiful in nature and art, natural flowers climbing over marble statuary, singing birds making music beneath some exquisite painting, do I strive to unravel the seeming mysteries of existence, and not in vain; for to the earnest seeker for truth there comes a flood of light, illuminating the dark places and answering all silent questioning.

But my home contains apartments where sociability reigns, for there a happy band daily congregates to amuse, instruct and bless each other; there social converse, mingling with the recital of some experience, lesson, or advice, pleasant faces and loving hearts, fill the place with that harmony and peace only to be found where Spirit meets Spirit in sympathy and appreciative kindness. Eight of us, all young souls, meeting together hour after hour, bringing each one his or her store of acquired knowledge, or displaying his or her ignorance upon any theme, only to have it dissipated by some new truth spoken. We are never unhappy, never restless, never idle. In earthly experience others are far younger than myself; but in Spiritual love and life I am the youngest of them all, and it refreshes my soul to partake of what those I love have to offer in the way of acquired knowledge.

This is a sample of group home-life in the spirit-life—all together—a band of loving, earnest spirits, whose highest ambition is to become great in knowledge, that they may understand the laws of life, thereby avoiding mistakes, and to become competent to transmit a light and knowledge of life to poor, darkened, misguided souls, who toil in sorrow and pain. Guarded and protected, instructed and upheld by wisdom-spirits, who having dwelt in mortal until the physical ripened naturally for the change, passed on to enjoy the fruits of their experience, and having dwelt long in the spiritual, are now competent to guide and instruct these young souls bound to theirs by the ties of soul affinity, as well as those of consanguinity, yet are we confined by no arbitrary laws that chain and restrain the higher emotions; our lives flow smoothly on, and each moment of existence brings us some new lesson, or some other opportunity of being of use to some one of the many spirits who walk the paths of sin or suffering.—*Voice of Angels.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

"So, welcome we from every source
The tokens of that primal Force,
Older than Time itself, yet new
As the young heart it reaches to,
Beneath whose steady impulse, rolls
The tidal wave of human souls;
Guide, comforter and inward word,
Th' eternal spirit of the Lord!
By inward sense and outward signs.
God's presence still the heart divines."

It is with something akin to reverence that I pen the name of Ann Lee, the founder of modern Shakerism. Her pure life, her profound religious experiences, her exalted spiritual character and original inspirations, make her career an important part of the history of the religious development of this country during the last century. Ann Lee, like many another who has been a leader of men, was of humble origin. Born in Manchester, England, in 1737, she was first a worker in a cotton mill, and afterward a cook. With great reluctance to marriage, she allowed herself to be united with a blacksmith named Stanley, and became the mother of four children, none of whom survived childhood. During this time, she had joined an association called Shaking Quakers, presided over by Jane Wardlow, whom she succeeded in 1771. This brought contumely and opposition, and she was first confined in a jail and afterward in a madhouse. Three years later she landed in New York, with her husband and a few followers, and settled in Watervleit, near Albany, where, also, she was imprisoned for a season, upon a charge of high-treason and witchcraft. She was persecuted at intervals, and the society enjoyed no prosperity till about the year 1780, four years before her death.

Mother Ann, during this latter period, lived a celibate life, and enjoined the same upon her followers. She had wronged no one; had preached a temperate, orderly and holy life; and had practiced, with her little flock, the highest virtues of which humanity are capable, but the word was strangely jealous of such examples. Generally, it has induced a course of riotous living, with attendant prosperity, better than a quiet rebuke of popular selfishness and greed; yet its arrogance in the end, has only benefited the beliefs which it sought to injure, and to-day the eighteen Shaker communities in this country possess property in common, valued at more than $10,000,000. They have about nine thousand members, hold their property in common, and devote themselves to agriculture, the raising of medicinal herbs, and a limited class of manufactures. They make use of the song and dance in worship; believe that the millenium has come; that they commune with the spirits of the departed, and are absolutely inoffensive in life, while they have the positive virtues of industry, thrift, temperance and purity. According to our thought, they miss the highest joys in failing to secure the delightful companionship, and varied experiences and exalted happiness of the true marriage, as well as the trials and distractions of the individual home. The warmth of infinitely tender human love, which unites two halves in one, is wanting in their moonlit life. But their hearts are attuned to self-abnegation and strict discipline. Those are exceptional natures which are ordained by their peculiar mental constitutions to celibacy and continual subjective experiences.—Their entire powers are free to be concentrated on spiritual themes, and the inner eye, more or less clear, is bent upon that world which is invisible to coarser vision. To such Mother Ann Lee was an evangel; her clairvoyant and mediumistic powers must have been varied and remarkable. Four clergymen of the Church of England, testify to her correct speaking of seventy two different languages. That she communed with glorious and advanced spirits, and that the gift has descended to her followers, we can not doubt. But, what distinctive value have the teachings of Mother Ann?

In answer, we will take the subjoined testimony of one of our most inspired modern clairvoyants: "Woman was not seen by religious chieftains to possess more than secondary value in the universe of "Men," until the advent of the good, the just, the inspired George Fox; after him we derive a higher typical relation of the woman-nature from the miraculous minded Swedenborg; then John Wesley, by the light of his inspired talents, recognized woman as a divinely valuable agent in the home mission work, also as a voice 'persuasive in prayer,' as the song of the morning stars; but we wait and watch and supplicate, during all these seventeen hundred years of religious concussions and progression, for such a revelation of God's character as came through Ann Lee. She demonstrated the IDEA; the impersonal principle, that Inspiration and Revelation are not confined to any country; that qualitatively and quantitatively the celestial streams set just as surely through woman's soul as through man's, fertilizing and equalizing its sexual hemispheres as they flow. She broke down the partition wall which custom had built between the woman spirit and its celestial Fountain Source.

The central Idea of Ann Lee is this: GOD IS DUAL—"HE AND SHE"—FATHER AND MOTHER! Hindoo teachers had obtained a golden glimpse of this impersonal truth. Forming and destroying principles, male and female energies and laws, were perceived by the early inhabitants. But not one person has done what Ann Lee did for this world-revolutionizing Idea. She centrifugled it in a thousand different forms of expression. It took wings in her spirit. Better than the Virgin Mary's saintly position in the ethical temple, is the simple announcement that *God is as much Woman as Man*, a oneness composed of two individual equal halves, Love and Wisdom, absolute and balanced eternally."

Continuously since the troublous years of her teachings, has this great truth gathered to itself nutriment and blossomed in various ways. All reformers have recognized it, near and afar; others have seen its growth with indifference, ridicule or opposition. Like all new unpruned vegetation, many of its branches have been rank and unsightly; but the tree is well rooted and can stand many excrescences. Its leaves shall yet be "for the healing of the nations," and its matured fruitage shall be rich and sweet beyond compare. That the Shakers live but a partial, one-sided life, we can but believe, but most of the criticisms we meet upon their customs, are very superficial. Charles Dudley Warner, in the last *Scribner's Monthly*, has an account of a visit to one of their communities, though he utterly fails to appreciate the depth and significance of their character or belief. After visiting the halls of the men and women, he goes to the school house, presided over by a young sister, and gives a charming description of the whole scene. He tells of the faint and haunting loveliness of her face; of the spiritual materialization of her sex winning and tender; the pathetic beauty, the ineffable sweetness of young sister Mary. He met another, an etherealized tenement for a woman's soul, if soul still existed—transparent as porcelain illumined by a fading light—"all that was gross in the body had been gradually expelled, so that death would be a scarcely perceptible change, and the woman would pass away at last, like a dissolving view." She was eighty years old, this sister Martha. The women wait upon the men at table; the serving being mostly done by girls. In this service, and in the other about the house, we saw a most tender solicitude on the part of the sisters, for the comfort of the brothers. * * The service seemed to them sweet and due. I said to sister Martha, 'You work as hard as the men; you make butter and cheese; you weave and dye, and can fruit; you scrub and clean and cook, and when you come to the table you are as tired as the men. Why don't you let them take a turn at waiting on the table?' 'I never thought of that,' replied sister Martha, with a faint smile."

The Shakers are the first and only religious sect who welcome spiritual manifestations and realize their importance. In fact they held conscious communion with spirits at a period long antedating the Rochester knockings. Many of their forms of worship, as well as their sweet and harmonious lives, furnish the requisite conditions for communion with those who have passed to higher abodes. Could their experiences be given to the public, it is likely that no more startling and satisfactory evidences of individual immortality could be narrated in the whole history of Spiritualism. But, of this the world is no more worthy than it is to appreciate these aspirations for goodness and harmony which here find a refuge from the follies, wickedness and temptations of ordinary existence.

A Deputation of Spiritualists Surrounded by a Praying Band, and Exhorted to Come to Jesus.

It appears from the Philadelphia *Record* that away up in Langborne woods, twenty miles from that city, on the Bound Brook line, a number of the Methodist churches of Bucks county have been holding a camp-meeting for the last two weeks. A couple of miles down the line is the grove where the Spiritualists are holding forth.

A delegation of the latter, with Rev. Samuel Watson as leader, resolved to visit the camp grounds of the former. The delegation was met by a number of Methodist ministers.

The object of the delegation was briefly explained: "We came to offer you our greeting," said a Spiritualist, "and to say that if you will allow some of our speakers to occupy your pulpit, we, on the other hand, will be glad to welcome some of your ministers in our rostrum."

The divines almost gasped for breath when this proposal was submitted. Elder Chaplain was the first to reply, and, in very plain terms, he expressed the opinion that the proposition was not one to be entertained. Then Pastor Sisty asked for a Spiritualist declaration of principles, and the request being complied with, he took a cursory glance at its pages. This done, he exclaimed, with indignation, "This (holding up the book) settles the question of our affiliating with you. You have no Christ, no atonement, no repentance, no new birth, no resurrection, no judgment, no hell. You allow every man think as he pleases, to act as he pleases. No, we have no place for such as you."

This denunciation, delivered in rising tones, and with withering scorn and emphasis, for a moment dumbfounded the delegation. Finally Dr. Watson so far recovered himself as to admit that among Spiritualist every one was free to believe anything he pleased. Then ministers and Spiritualists began a discussion on Christianity in general, and the Bible in particular, which was abruptly closed by Elder Chaplain emphatically informing the delegation that "I would as soon invite Robert Ingersoll to preach as one of you." With this congé the delegation turned to depart.

Then ensued a scene which they had not anticipated. During the discussion several hundred of the camp followers had gathered around, completely encircling the delegation. "Let us pray before you depart," suggested a minister, and the crowd went down on its knees. The delegation tried to move, but there was no means of egress, and they remained standing. Then one of the brethren began to pray. "Bring down the Holy Ghost upon these visitors," he supplicated, and the audience responded with "Amen," "Glory to God," "Come Lord Jesus," and other ejaculations. As the speaker increased in fervor he besought the mercy of God upon those who formerly preached Jesus, but now dishonored him. This reference to two members of the delegation brought forth another chorus of "Amens." Women wept loudly, and strong men rocked themselves to and fro in their religious enthusiasm.

"O, that we all present may enter heaven," pleaded the pastor.

"We will! we will!" shouted the Spiritualists in unison.

"But, O *Lord*," continued the exhorter, taking note of the interruption, "we know that nothing shall enter therein that defileth or maketh alive. O, but many shall seek to enter in and shall not be able."

This time the Spiritualists made no response.

When the prayer was ended the audience arose, and the delegation lost no time in moving away. Before they had gone many steps the strains of the Old Hundred hymn from a thousand voices broke on their ears, and the singing continued until they were lost to sight.

The National Citizen and Ballot Box.

The *National Citizen* will advocate the principle that Suffrage is the Citizen's right, and should be protected by National law, and that while States may regulate the suffrage, they should have no power to abolish it.

Its especial object will be to secure national protection to women citizens in the exercise of their right to vote; but it will also touch upon the woman question in all its various aspects; it purposes a general criticism of men and things.

Neither fear nor favor will hinder its presentation of truth and the calling of attention to unjust customs and laws; it will oppose Class Legislation of whatever form.

It will support no political party until one arises which is based upon the exact and permanent political equality of man and woman.

As the first process towards becoming well is to know you are ill, one of the principal aims of the *National Citizen* will be to make those women discontented who are now content,—to waken them to self-respect, and a desire to use the talents they possess,—to educate their consciences aright,—to quicken their sense of duty,—to destroy morbid beliefs, and make them worthy of the life with which their Creator has endowed them.

The *National Citizen* is published monthly, and will be the recognized exponent of the views of the National Woman Suffrage Association. Matilda Joslyn Gage is Editor and Proprietor, to whom all communications should be addressed at Fayetteville, N. Y. Terms one dollar a year, postage paid.

Book Notices.

A TREASURY OF THOUGHT.—AN ENCYCLOPÆDIA OF QUOTATIONS FROM ANCIENT AND MODERN AUTHORS.—By Maturin M. Ballou. 580 pages, Houghton, Osgood & Co., publishers.

The editor and compiler of this volume is a well-known Boston author, and has taken, as he says, "apothegms and vivid sayings, bearing the impress of mind and thought, illustrating in concise and significant manner a great truth, a marked phase of philosophy or a peculiar aspect of life, with happy expression of familiar things," and given them due record and classification. Thus we have the choice parts of twenty years extended and varied readings, the gems of many centuries, from the best thinkers, Pagan and Christian, fairly given. Such a collection of fine and strong inspirations and utterances is valuable indeed. Some thirteen hundred authors and thinkers are quoted, from the weighty word of a line or two, some saying not to be forgotten, to a half-page or less. Each topic has its own illustrative selections. Ability, Adversity, Action, Art, Beauty, Bible, Books, Bravery, Character, Charity, Conscience, Death, Duty, Envy, Fools, Freedom, Genius, God, Heroism, Intolerance, Immortality, Justice, Law, Love, Marriage, Manners, Reason, Religion, Sincerity, Science, Solitude, Soul, Superstition, Thought, Woman and Zeal, are a few of the many subjects of these choice sayings, filling the large and fine pages of a book richly worth having.

A few extracts only can be given, tempting one to want more. "Children are the to-morrow of society."—*Whately*. "Character gives splendor to youth, and awe to wrinkled skin and gray hairs."—*Emerson*. "I have often thought of death, and I find it the least of all evils."—*Jeremy Taylor*. "When the stiffened body goes down to the tomb, sad, silent, remorseless, I feel there is no death for the man. That clod is not my brother. I feel my immortality. I look through the grave into heaven."—*Theodore Parker*. "In religion, as in friendship, they who profess most are least sincere."—*Sheridan*.

ELSIE VENNER—A ROMANCE OF DESTINY—By Oliver Wendell Holmes; Two Volumes in One. Houghton, Osgood & Co., publishers.

Dr. Holmes is a physician of eminent skill, yet has said some strong words on the empirical folly of so-called medical science. His poems are exquisite, tender, apt to events and occasions, and of rare wit when in that vein. His wit and humor sparkle in his books and light up his wise and grave thought with a healthful joyousness. Who has not read the Autocrat of the Breakfast-Table? Elsie Venner is the charming yet pitiful story of a young girl born of genteel parents in a pleasant New England town, and his descriptions of village life are admirable. Holmes and Mrs. Stowe know the customs and inner-life of that Puritan New England, which yet lives in the memory of elderly natives, and describe it as none others can; giving its quaint humor, its glory and depth of true life, its grim bigotry and delightful old ways.

Near the broad grassy street of the village, and the fine ample old house of the family, was The Mountain, with its overhanging rocks, its dark forests, and its mystery of caverns haunted by rattlesnakes. One of these reptiles crept to the entry-way of the house and bit the fair young mother a few weeks before Elsie was born. Powerful remedies saved her life for a time, but there was a subtle infusion of that reptile life into her child's very being. Elsie grew up beautiful and accomplished, attractive yet repulsive. Her features would light up with a rare beauty, and her eyes grow soft and tender, but, all at once, the head would seem to flatten and the eyes to flash strange fire, so that a stranger to her past would feel as though a serpent had possessed her. The story has its lesson of psychological law and hereditary descent, full of strange fascination as well as instruction.

Old Doctor Kittridge, "his man" Abel Stebbins, Col. Sprowle and Matildy, Mr. Bernard, the schoolmaster, the minister, the queer old colored people, and this lovely but fated girl, make the characters of this lesson in the shape of a romance.

MANUAL FOR TEACHERS. (No. 2.) The Cultivation of the memory. Philadelphia: Eldridge & Brothers, 17 North Seventh street. Price, 50 cents.

This is No. 2 of a series of five manuals originally published in England, having been prepared at the request of the Literature Committee of the National Educational Society, by men distinguished at their several universities, and possessed of large experience as teachers. They have been carefully revised and adapted to the wants of American teachers, and it is hoped will prove a valuable addition to the literature of the art and science of teaching. This volume contains suggestions in regard to the cultivation of memory, that cannot fail to be of value to teachers.

FREE RELIGIOUS ASSOCIATION. Proceedings at the 12th Annual Meeting of the Free Religious Association, held in Boston May 29th and 30th, 1879. Boston: Published by the Free Religious Association, No. 231 Washington street. 1879.

This pamphlet contains a report of officers and able addresses by Prof. Felix Adler, Francis E. Abbott, Frederick A. Hinckley and others.

Magazines for August, Not Before Mentioned.

The Herald of Health, (M. L. Holbrook, M. D., New York City.) This number contains numerous and interesting articles under the following heads: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

The Shaker Manifesto, (Official Monthly.) G. A. Lomas, Editor. Published by the United Societies, Shakers, N. Y.

The Medical Tribune, a Monthly Journal, devoted to Medicine, Surgery and the Collateral Sciences. Edited by Alexander Wilder, M. D., F. A. S. and Robert A. Gunn, M. D., New York City.

The Young Scientist.—A practical journal for amateurs, (office: 14 Dey street, N. York City.) It contains interesting and useful articles and will be found quite instructing.

The Art Amateur, (Montague Marks, No 571 Broadway, New York City.) A monthly journal devoted to the cultivation of art in the household.

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CHICAGO, ILL., AUGUST 23, 1879.

The Message Department.

For some years our cotemporary, the *Banner of Light*, has had what it calls its "Message Department." Every week nearly a full page of the paper has been given up to so-called spirit messages, formerly got through the mediumship of the late Mrs. Conant, and latterly through Mrs. Rudd and Mrs. Danskin. At a séance the medium passes into a trance, and makes an "invocation," which is generally commonplace enough, though sometimes earnest and striking. Then comes a series of "Questions and Answers," in which the supposed spirit replies oracularly to the interrogatories that are put. At the third step the medium begins her personations of real or imaginary spirits:—"My name is Charles Norcross; I went away when I was fourteen years old, etc." "My name is Lewis B. Powers; I am thirty-eight years old, or was. I left Massachusetts for the South in 1870, etc." "I am Julia D. Childs, of New York City, but I died in Brooklyn, close by Classen Avenue, etc." "I wish you would say that Maurice D. Sheldon, of Trenton, N. J., called here, and placed his name upon your books, etc."

But we need not proceed farther. The messages are taken down in short-hand by a reporter. At least nine-tenths of the names are utterly obscure, and it is impossible to say of them whether they really represent a spiritual fact, or whether they are mere inventions of the moment. That they may possibly be the latter, is obvious; since a clever, though unscrupulous improvisatrice could rattle off fifty such messages at a sitting without having any ground for them but her own memory or imagination.

But occasionally striking verifications of messages are sent in. There are persons who recognize as characteristic and true, messages of Jacob Jones, or of Priscilla Whitcomb, and who write to express their satisfaction. It would be a liberal admission to say that perhaps five per cent. of the messages have their genuineness corroborated in this way; and in granting this we are willing to rule out the hypothesis of imposture and self-delusion as an explanation of all.

What, then, shall we say of the remaining ninety-five messages, which have called forth no response? Simply that there is not a tittle of evidence that they are what they assume to be, "spirit messages." They possess not the slightest interest except for those over-credulous readers who take it for granted that the medium is neither self-deceived nor untruthful.

Now, that genuine messages from deceased human beings, spiritually alive, with their individuality unimpaired, have been communicated, medially or independently, we fully believe. The proofs of this, both phenomenal and subjective, have been all-sufficient. But we have seen that the medium cannot always distinguish between a spirit impression and a fantasy sprung from her own thoughts; and so, when weary or unimpressible, she may snatch at the first thoughts that come, and give forth what is really her own fantastic, though unconscious, invention. We think that every student of large experience in Spiritualism will frankly admit this. How many vivid premonitions, manifesting clairvoyance, have been unheeded! And why? Merely because the subject did not distinguish them from common impressions got through the imagination. And so the reverse may be true. Fictions of the moment may be invested by the medium with a false value, and this with no deliberate intent to deceive.

That the "Message Department" may have been productive of some small amount of good, in awakening a curiosity in regard to spiritual matters among the indifferent or illiterate, is highly probable; but we believe the amount of mischief it has produced in disaffecting earnest thinkers, persons sincere and cultivated, morally strong, influential and clear-sighted, more than outweighs the somewhat questionable good. The obvious thought of a critical, truth-seeking mind, in reading these messages, is "Am I expected to take all this stuff as from spirits, simply because a so-called medium, of whose character I know nothing, credits them to certain names, of which also I know nothing?"

The difficulty is not to be got rid of by mere affirmations as to the reliability of the medium, or the proved genuineness of *some* of the communications. The matter of the messages may be on a level with the ability of the supposed, but unknown, communicants; but nothing in the way of evidence is offered to the mind in search of the demonstrably true. Only the credulous can accept them without question; and surely it should be our effort to restrain the over-credulous rather than to cater for their credulity.

Here we are met with an outcry, rather individual than multitudinous, of a somewhat paradoxical and peculiar character. Its utterance, translated into the vernacular, is, "Oh, you would make Spiritualism respectable, would you? You want to clothe it in the decent garb of science, do you? You would not have it rough, heedless and democratic, caring not for all the dons and professors,—swallowing what it pleases, not too nicely criticising what is offered, and indignantly scouting the idea of fraud-proof conditions for phenomena!"

Such is the language with which our endeavors have been met, to present a class of phenomena of which it can be said, "These have been placed, by absolute demonstration, beyond dispute." The outcry recommends the opposite policy of what, in slang phrase, is known as "going it blind." As if carelessness and indifference, rather than care and zeal, would conduct us more surely to the truth! Coupled, as this outcry is, with the postulate that there are no bad or frivolous spirits,—that in throwing off this corporeal husk we throw off all that could affect our characters injuriously,—it will hardly claim respect either for the morality or the policy of its advice. In all ages of the world wherever pneumatology has been intelligently studied, the fact that spirits, emancipated from this world, are of different grades of good and evil, has been recognized as proved in the actual phenomena.

The outcry stigmatizes as "pseudo-Spiritualists" those who would commend the phenomena to the attention of thoughtful, truth-seeking minds;—to the investigation of all liberals in science whose studies have been comprehensive enough to impress them with the truth of Arago's remark, that "the man who, outside of mathematics, pronounces the word *impossible*, lacks prudence." This disposition to win the support of earnest, competent witnesses is ridiculed as an attempt to make Spiritualism "respectable" with a view to sharing in the respectability. We cannot but regard this as very shallow talk. The best service we can render to truth, is to commend it to minds qualified to make the best use of it.

In spite of warnings from the most experienced students of Spiritualism, the tendency has been to accept with too ready a credulity the declarations of spirits or their medial representatives. One reason of this has been that the *spiritual press* has not been so bold and outspoken on the subject of questionable phenomena as it ought to have been. It has itself been too much under the control of some medial authority, professing to give mandates or advice direct from the Spirit-world. Had there been more of that "skeptical criticism," with which we have been charged, the outlook at this time might have been clearer and fairer to the rationalistic investigator. But perhaps the time for a new mode of dealing with the subject has been arranged by higher than mundane influences. Perhaps the uncorroborated messages have served their purpose and had their day; and a higher and purer and more comprehensive philosophy than has yet been dreamed of—at once physical and psychical, natural and spiritual, in its scope—is to be inaugurated. If to show that Spiritualism is true, is to show an anxiety to make it "respectable," then we are quite willing to rest under the imputation.

There is one way by which the reasonable objections of critical minds to the promiscuous and unverified "spirit messages," to which we have referred, might be met,—a way so obvious and simple that we wonder it was not long since adopted. Before publishing a message purporting to come from a deceased human being, let some one write to friends or towns-people of the self-styled spirit, and ascertain if they recognize his communication as genuine. Generally some clew is given in the message by which this could be done. It would be an important step towards a satisfactory sifting of the false from the true. We submit the suggestion to our co-workers of the *Banner* as well worthy of their attention. Surely a spirit, sincerely desirous of making his existence known to his friends, could not object to so simple a method of showing his sincerity and good faith.

Our Neighbor in Low Comedy.

The attempts of the *Alliance* "to put an antic disposition on," are not happy. When it tries to be playful it is only clumsy and a trifle coarse. The following venture shows that low comedy is not in its line:

> *Harper's* for August tells a funny story of an old lady out in Colorado where bedbugs are prevalent, whose little grand-daughter was in the habit of reading the Bible to her. "Why, grandmother," said the child, "here is a grammatical error in the Bible!" "Kill it and go on," was the response.
>
> This story is applicable to the RELIGIO-PHILOSOPHICAL JOURNAL, which has discovered a typographical error and a rather muddy expression in the *Alliance*. "Kill them and go on friend," they do not prove Spiritualism a religion nor do they show *how psychography can be the unconscious action of the mind upon the muscles, in one case and a spiritual manifestation in another.*

Psychography, as generally understood, has nothing to do with mortal "muscles." The pleasantry which the *Alliance* indulges in is based on a misapprehension. We have defined the word several times for its especial benefit, but it fails to attend. Perhaps the hot weather is in fault. Its show of a retort is pointless, since it turns upon an utter misconception of what is meant by *psychography*.

Mr. R. Palmer Thomas, of London, England is on a brief visit to America, and bears letters of introduction from our estimable American medium, Mrs. Hollis-Billing. He spent a few days in Chicago, and intends to devote most of his time in the investigation of American Spiritualism. We bespeak for our young friend the courtesy of our readers wherever he may go.

The Credulity of Incredulity.

Nicolaus Wagner is Professor of Zoology, and an honorary member of the imperial university at St. Petersburg. The announcement, a few years since, that he had given in his adhesion to Spiritualism, caused great excitement in the so-called scientific circles of Europe, and he was furiously denounced as an apostate from science. Recently he has contributed to Mr. Aksakof's excellent magazine, *Psychische Studien*, a very interesting account of spiritual phenomena, including materialization and the *apport* of flowers, occurring in the family of Mr. E. of St. Petersburg, a respectable chemist and engineer. Three ladies of high social character and strong religious convictions took part in the sittings: Sophia, the wife of Mr. E.; her sister, A. M.; and her friend, A. L. Of these the two first were gifted with medial aptitudes. A fourth lady, who was present, was Miss Catherine L., who, though an atheist, was one of the greatest friends of Sophia.

At the very first séance the following sentence was spelled out from the knocks: "I suffer because thou believest not." "To whom does that refer?" "To Catherine L." "Who then art thou?" "I am thy friend, Olga N."

This dearly loved friend, also an atheist, had died about a year ago before. The information given and the reference to the particulars of an event known only to Catherine, satisfied the latter of the existence of her beloved friend as a spirit in a spiritual world. This faith soon became a firm conviction with all. Following this séance came physical manifestations of remarkable power, and strong in proof of the identity of the communicating spirits. A nosegay of white rose and myrtle, with a lock of Olga's hair, was mysteriously placed in Catherine's hand as she sat in church. The spirit of Olga, on one occasion, while the four friends were assembled, and the unprofessional medium was in sight of all, appeared in a materialized form, went to Catherine, embraced, and kissed her, touched her face with its hand, and rising in the air disappeared. 't the next séance, which was in darkness, the phenomenon was repeated, and Catherine was covered with a veil, which was left behind upon her.

After this phenomenon the sittings of the circle almost ceased. The sitters thought it would be a sin to continue them after all the proofs they had got of another world and a higher power.

Wishing to get some proof personally of the objectivity of the phenomena, Professor Wagner had a sitting, when a hand came out from under the cloth of the table, remained visibly above it some minutes, and, gently moving, touched those who inclined themselves towards it.

Catherine died, and some of the experiments of Professor Zöllner were repeated in Wagner's presence. Impressions were got of Catherine's hand and foot on a locked slate. Copies of these impressions are published in *Psychische Studien*. We are indebted for the translation of Wagner's article, to the London *Spiritualist*. In introducing his narrative Professor Wagner remarks truly and aptly: "If *blind faith* is the motive power of religious fanaticism, so also is the direction of the contrary movement determined by a force quite as illogical—*blind skepticism*. In the one and the other the cause is the same—feeling, passionately excited, and resisting every cool, matter-of-fact, objective consideration. There is no better proof of this than the attacks of the *savans* upon those of their colleagues who had the inexcusable temerity to satisfy themselves of the reality of mediumistic phenomena, and to publish their experiences to the world. Until their fall into Spiritualism the work and opinions of these men were recognized as entirely logical, accurate, and satisfying the conditions of scientific inquiry. But scarcely have these same scientists carried their researches into the region of mediumistic phenomena than they are forthwith encountered by the feeling of antipathy; and that even before the phenomena have been adjudicated upon by sound reason."

In the conduct of these *savans* towards Zöllner, Butlerof, and Crookes, we have the most complete evidence of the justice of the above observations. Satisfied through the force and reality of facts of the entire genuine objectivity of the mediumistic phenomena, Zöllner manfully published an account of his investigations. But, as in other cases, the facts were forthwith subjected to suspicion, and set down to clever conjuring; and "the name of the cautious and accurate investigator went to swell the sad list of scientists who had been deceived by *so-called* 'charlatans!'"

Spiritualism moves notwithstanding, and there is a future of triumph in store for it.

The Results of a Lady's Prayer.

A dispatch from Manchester, Ohio, to the Cincinnati *Enquirer*, sets forth the following, from which each one can draw his own conclusions:—

> We have one of the most extraordinary cases here. Whether it be a miracle or not, we will leave it for the reader to decide. The person is Mrs. Clay Cooley, a most estimable and devoted wife and Christian woman. She has been afflicted with spinal disease for ten years, unable to turn herself in her bed, and could not stand alone without her braces. On the night of the 13th she prayed all night, and next morning she said to her husband: "I am cured! I am cured!" and "I am so hungry." Mr. Cooley said: "I will get up and get breakfast; you have not rested any; lay down, and I will bring your breakfast." After the meal was ready, he came in and announced it. She said: "I will get up and go to it." Her husband got her braces for her, but she said: "I don't want them, I can walk," and at once rose up, when she turned deathly sick. She laid back and offered up a fervent prayer that she might get up and walk. After the prayer she raised up, got out of bed and dressed herself. Her little family, astonished, gathered around her, she telling them she could now walk as well as they. After breakfast she said: "I must let my neighbors know," and out she went walking and shouting into their houses. She is still walking to-day, and to all appearances as well as anybody could be.

Questionable Reports from the Spirit-World.

We find the following passage in Dr. J. R. Buchanan's "Divine Love as the Law of Life,"—A discourse delivered June 22nd, 1879, at Republican Hall, New York:

> "We learn from the Spirit-world that Dr. Webster and Dr. Parkman whom he murdered, were speedily reconciled—that Abraham Lincoln and Wilkes Booth are to-day no longer in discord, but that the insane murderer is reclaimed, and looks with veneration to the good President whom he robbed of life."

Recently at one of Mrs. Boothby's séances in Boston, a spirit claiming to be Dr. Webster, and using the independent voice, came and very emphatically pronounced Dr. Parkman a "d—d scoundrel." How are we to reconcile this with the counter-information given us by Dr. Buchanan? When will those who would be teachers of Spiritualism learn that the assumption of the veracity of such reports from the Spirit-world, is simply the adoption of what, if by some remote possibility it may be a truth, may more probably be a lie? Critical minds that want the truth, pure and unadulterated, are naturally disaffected and repelled by such credulities; and before they have had time and opportunity to look into the subject of Spiritualism for themselves, they set it down as a vulgar fanaticism because of the confident way in which such wholly unverifiable assertions are put. We have no sufficient proof that any one of the deceased persons named by Dr. Buchanan, has ever demonstrated his identity to any responsible witness. It is highly probable that the murderer and the murdered are often reconciled, as they advance in moral and mental culture, in an ampler life; but in order to accept this as a fact, the world must have evidence such as we do not yet possess.

Dr. Buchanan tells us he is "interested in diffusing and enforcing the ethical principles which science presents." Surely this is a most laudable purpose; and it is one in which he will always find us a zealous co-worker. But he must not expect us to accept as science what has no claim whatever to the name of science, even though it come from some dogmatic spirit. We shall not hesitate to "give out the command of Canute to the waves," whenever the Doctor transcends science so far as to present the questionable babble of some unauthenticated spirit as solid ground for a lesson or illustration in religion.

We offer phenomena worthy the instant and profound attention of the leading physicists of the age. Let us not give to these men that excuse for inattention and antagonism which they find in such utterances as those we have quoted from Dr. Buchanan's religious addresses. Let us confine ourselves to phenomena, mental and physical, and to the reasonable and legitimate inferences therefrom, carefully distinguishing the purely speculative from those that experience has fairly confirmed. This is the only way in which we can reach earnest, sincere, and really scientific minds whose good fortune has not yet introduced them independently to our facts. In these facts there is so much that is marvelous, so much that seems to contravene material laws, that we have in them an immeasurable field for exploration and study without taking in the ambiguous and obscure as a part of the conquered realm.

A Remarkable Case.

Dow Clute, a farmer residing at Mauston, Wis., relates a most remarkable incident, illustrating the power of spirits to return and communicate with their friends on earth. It appears that Charles Snell, an intimate acquaintance of his, had enlisted in the 10th Wisconsin Regiment, and was killed in a battle at Vicksburg, by the bursting of a shell. The very day he passed to spirit life, he visited his brother, who was not a Spiritualist, (a near neighbor to Mr. Clute), and told him that his material body had been destroyed at Vicksburg, by the bursting of a shell, his lower jaw being horribly mutilated, and that he had come to him to convince him of the immortality of the soul, and that the confirmation of his death as given by him, would be published in a Milwaukee paper within three days, and that he would in a short time receive a letter giving further particulars. He then disappeared. The surviving brother *at once* called upon Mr. Clute and told him of the remarkable interview he had, saying, "If the statements prove true, you will be a witness of what I claim to have seen." Future events confirmed, in every particular, the statements of the spirit of the deceased brother, furnishing one of the best authenticated cases on record, that the spirit does survive the body.

Spiritist and Spiritualist.

It was to distinguish his own school from the French philosophical school, which had long borne the name of *Spiritualist*, that Allan Kardec coined and introduced the name *Spiritist* for himself and his followers in France. Some of our antagonists, especially among the Swedenborgians, seem to think that by calling us *Spiritists* they are giving us a name of disparagement. Dr. Beard calls us Spiritists; and so does the New Jerusalem Messenger. If it comforts you, gentlemen, it does not harm us. If we are Spiritists—that is, believers in spirits,—we are also Spiritualists, that is, believers in a philosophy and morality based on the great facts of immortality and a divine law, operating throughout the universe. As we can now count those of our faith by millions, we have no fear that you can fix upon us a name which we may not choose to adopt.

"Nothing In It."

We not unfrequently hear of men of culture and philosophical training, like our brother of the *Alliance*, who, being questioned on the subject of Spiritualism, will reply,—"O, yes, we have examined it thoroughly—know all that there is to be known about it—and can assert very confidently, *There is nothing in it!*"

We have heard that Mr. Harris, the much esteemed St. Louis philosopher, is one of these sagacious investigators, who have, to their own satisfaction, exhausted all there is in Spiritualism and found it sterile or delusive, so that when inconvenient questions are put to them, they can reply: "We have gone through it thoroughly; *there is nothing in it*."

If you ask them to explain a phenomenon like independent writing, the only way in which they can evade the point is by replying,—"O, well, there are many things in nature quite as queer and inexplicable."

This reply can hardly be accepted by a truly earnest and philosophical mind as satisfactory. The queer and inexplicable things in nature are regarded as worthy the closest study of our physicists. They do not look upon it as time mis-spent to devote years to the study of the habits of a single insect. But here is a phenomenon contradicting, as it would seem, the laws which the physicist has regarded as invariable—introducing an unknown order of causes or forces—and a leading philosopher tells us, *There is nothing in it.*

There may be nothing in it that he can explain; but would it not be more modest and candid to put his reply in this form rather than to give out the impression that there is nothing in it that he cannot explain? One simple, well-known, daily manifested phenomenon contradicts point blank his presumptuous assertion. He cannot explain how intelligent writing can be produced without visible manual or artificial means. He cannot explain how blank paper lying in a locked drawer can be written on without human agency.

The pretensions of those philosophers who affect to dismiss our phenomena as unimportant, are therefore the offspring either of gross ignorance or unprincipled charlatanry. Either they do not know that the phenomenon of pneumatography is now an established and common fact, or, knowing it, they would divest it of its obviously wonderful, significant, and transcendent character; and this they can do only by imposing on the minds of those who ignorantly accept their assurances. In either case they are sham philosophers; and we leave them to choose which horn of the dilemma they please.

Recorder Finney of Kansas City, Mo., Decides that a Test Medium is not a Fortune Teller.

It appears from the Kansas City *Times*, that Mrs. Jamison, a test medium of Kansas City, had been arrested, under the charge of carrying on the business of a fortune teller, without having paid a license as the city demanded. Col. J. W. Wofford defended her at the trial, and showed to the satisfaction of the Court that his client was a "test-medium," and that such differed from fortune-telling in as much as it constituted her religion, she being a Spiritualist. The Colonel read from different authorities in regard to religious persecution in past ages, and brought various sciences to bear in behalf of his client. Several witnesses were examined on both sides, and the Judge, after three days deliberation, decided as follows:

> In regard to the case of the city against Mrs. Jamison, I find, after careful deliberation, that the defendant is not guilty as charged in the indictment, as I have failed to see wherein a test-medium is a fortune-teller, mediumship being a part of her religion. I am not disposed to interfere with any person's religion. I therefore find for defendant.

The verdict was a just one, and will be regarded by Spiritualists as the harbinger of a brighter day for mediums throughout the country.

"The Wish is Father to the Thought."

One of the materializations very popular in some circles, is the statement that "the circulation of the JOURNAL is largely falling off." We have no doubt these "harmonious" people long to have their story true, but alas for their hopes! we are again obliged to expose an untruthful materialization. The circulation of this paper is fully as large as when the present editor took charge of its columns, and the list is far more valuable now, in that it has been relieved of a large number of poor-paying and non-paying names, which have been replaced by good prepaying subscribers. We are publishing five hundred more papers this month than last. No spiritual paper ever exerted the influence among intelligent, thinking Spiritualists and the better class of investigators, that the JOURNAL now does. It has the esteem and respect of a large number who are yet in the evangelical fold, as well as of the higher grades of Materialists and Liberalists; in fact, just such people as will prove desirable accessions to the ranks of Spiritualism, are looking to the JOURNAL with interest and hope. If those of our old subscribers who are yet receiving the paper on credit, will pay up promptly and renew under our new rates, we shall be glad.

We want to be able to say at an early date that there is not a delinquent subscriber on our list. Friends, you whom we have long and patiently supplied with the paper, trusting to your honesty, now is your time to show that such confidence was not misplaced.

NEW SCALE OF PRICES.

TERMS OF SUBSCRIPTION TO THE RELIGIO-PHILOSOPHICAL JOURNAL, STRICTLY IN ADVANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year,..............$2.50
" " 6 mos.,..............$1.25
Clubs of five, yearly subscribers, sent in at one time,......$10.00
Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club,..........$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. *Do not in any case send checks on local banks.*

Special Inducement.

We hardly think the friends of the RELIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S *worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give* TWELVE DOLLAR'S *worth, and to the sender of the third largest number,* FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our *club rates.* Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

POST-OFFICE ADDRESS.—No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

E. V. Wilson is well established at Lake Pleasant, and report says is giving good tests in his peculiar and laconic style.

Dr. C. P. Sanford has been lecturing at Milan, Missouri. His wife, a good test medium, accompanies him in his travels.

Mrs. Simpson, who has been sojourning in Minnesota for the past few weeks, will return to Chicago this week.

Giles B. Stebbins will be at Sunapee Lake, (N. H.) Camp Meeting, Aug. 23rd to 26th; at Nashville, Mich., Aug. 29th to 31st.

Rev. Bressee, of Clarinda, Iowa, having attacked Spiritualism, Mr. John A. Snodgrass proposes to secure an able lecturer to meet him in debate.

Mrs. F. O. Hyzer, of Baltimore, spoke at Everett Hall, Brooklyn on Sunday the 10th, to good houses, and was warmly welcomed by her old friends to whom she has ministered so acceptably in times past.

A. J. Davis is visiting friends in Boston and vicinity. He will open the course before the Free Lecture Association in New Haven, Conn., on the first Sunday in September, afternoon and evening.

Mrs. J. W. Stansbury, of New York City, is at Lake Pleasant Camp Meeting, Montague, Mass., where she may be addressed until Sept. 1st. All correspondence will receive due attention.

THE LAWS OF THE STATE OF ILLINOIS, enacted by the Thirty-First General Assembly, have just reached the JOURNAL office through the courtesy of the Hon. Geo. H. Harlow, Secretary of State.

Mr. and Mrs. John R. Robinson have returned from their New England trip. Mrs. Robinson has recuperated her strength and medial power which had become depleted by a year of arduous labor, and is now prepared to receive her friends and patients at her residence, No. 1030 Wabash Avenue.

M. C. Vandercook will attend the Michigan State Meeting at Nashville, and sing his songs. Mr. V. wishes it understood that he will attend no meetings when a definite engagement is not made. When an engagement is made, he will not fail in filling it.

The San Francisco *Chronicle* gives a flattering account of the mediumship of Mrs. E. W. Lembett, who resides in that city. Her phase of mediumship is independent slate writing. She is also clairvoyant and clairaudient. By placing her hand on a music box, she can cause it to stop playing.

Dr. E. W. Stevens passed through our city on Friday last, on his way to Watseka, Ill. He has appointments to speak at Rolling Prairie, August 23d and 24th; at Belvidere, the 29th, 30th and 31st; Detroit, Mich., September 2nd. He will be at Ypsilanti, Mich., from the 3rd to the 18th of September. He then goes to Kansas. Parties desiring his services at intermediate points on his line of travel between here and Kansas, should address him at once at Janesville, Wis.

Deacon Cole, of Brooklyn, at the request of some Spiritualist friends, sends us a copy of his letter of withdrawal from the Baptist church, which we shall publish soon.

Frank Ripley is now ready to make Fall and Winter engagements to lecture and give tests. He says that his tests are all given in the light, under strict test conditions. Address him at Jefferson, Ohio, Box 194.

PHOTOGRAPHS.—Among the responses to our request for photographs of mediums and speakers, we have received fine cabinet size pictures of our esteemed correspondents, Lyman C. Howe and H. L. Eads, also, of Mr. Howe's amiable wife. Several have been sent without a clue to who they represent.

BELVIDERE SEMINARY.—The readers of the JOURNAL will please bear in mind that this institution is strictly unsectarian, and is open to healthy, orderly youths of both sexes. Its terms for board and tuition have been reduced one-half since the hard times began, and are now so low as to be within the means of almost every one. Its next term begins September 15th. For circulars, address Belle Bush, Belvidere, N. J.

Maj. Young, of Marion, Iowa, was in town last week, and reports that he finds increasing interest in Spiritualism wherever he goes. Bro. Young grows enthusiastic over the JOURNAL, and says he could easily get three thousand subscribers in Iowa, this winter, if he could leave his business and devote his time to it. He has our thanks for a good list of new yearly subscribers. A few hundred such active workers, would soon give us the largest list of any paper in the country.

The Breathing Organs.

Just published, a new treatise on Catarrhal, Bronchial, and Tuberculous Affections of the Air Passage and Lungs." "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," &c., &c., by Robert Hunter, M. D.

This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts:

First—That very nearly *one-half* of those who die, above the age of 5 years, are destroyed by these diseases.

Second—That chronic diseases of the throat and lungs are wholly incurable by medicines given by the stomach.

Third—That catarrh, sore throat, bronchitis, and asthma, when treated by the stomach, run into consumption, and end in death.

Fourth—That the only way they can be arrested or cured is by *local* treatment, applied directly to the affected parts by *inhalation.*

Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe.

Those interested can obtain copies free by calling or sending to Dr. Hunter's office, 103 State St., Chicago. 26 25 eowtf

Business Notices.

EVERY INVALID A DRUGGIST.—By buying the new and popular medicine Kidney-Wort, you get in each package enough of the dry compound to make six quarts of medicine, thus saving double the money which is usually paid for medicine prepared in liquid. It is a specific cure for Kidney and Liver diseases.

THE CULTIVATION OF ROSES.—
"Roses are her cheeks,
And a rose her lips."

The best way for ladies to cultivate this rare species of roses is by studying and practicing the rules of hygiene, as taught in the People's Common Sense Medical Adviser, only $1.50. Address the author, R. V. Pierce, M. D., Grand Invalids' Hotel, Buffalo, N. Y. If suffering from those painful weaknesses incident to the female organism, use Dr. Pierce's Favorite Prescription—a never-failing remedy for these complaints.

If you want to be well in spite of yourself use Kidney-Wort. Cures Kidney diseases like a charm.

PREMATURE grayness of the hair should be prevented, and the best and surest preventive is Hall's Vegetable Sicilian Hair Renewer.

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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 25-15

SPENCE'S Positive and Negative Powders for sale at this office. Price, $1.00 per box. 24-1tf.

NOTICE is hereby given to those wishing to avail themselves of the privileges extended under the Mediums Medical Association, established under the Act entitled, "An Act to Authorize the Formation of Associations for Intellectual, Scientific, Esthetic, Spiritual, Religious or Liberal, Culture or Inquiry, at Lansing, Mich. Approved May 20, 1879." The Committee of Censors elected and qualified according to said law, will hold their first Annual Session at Lansing, Mich., commencing Nov. 3rd, 1879, for the purpose of examining applicants for certificates to practice within the State of Michigan. Those wishing certificates from the Board had best be on hand at the commencement of the Session, as a thorough system of instruction will be carried out prior to issuing certificates. Assessment for instruction, examination and certificate, $5.00, $10.00 and $15.00, owing to grade. S. A. Thomas, M. D., President; Mrs. L. E. Bailey, Secretary.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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Address, MRS. C. M. MORRISON, M. D.
P. O. Box 2519, Boston, Mass

Passed to Spirit-Life.

Passed to spirit-life at Wonewoc, Wis., July 19th, 1879, Elvira L., wife of William Lemon, aged 37 years, 6 mos. and 10 days.

The deceased was sick but a few hours. She called upon the Doctor for medicine, who gave her a dose to take in his house, and some to take home. Arriving home she took another dose, and was suddenly made speechless, passing over to angel-life inside of twenty hours from the time she called upon the Doctor. She was a firm believer in Spiritualism. The husband and three children left behind, do not mourn as those without hope.

The funeral was largely attended at the Spiritual Hall, where the writer, under control, explained the philosophy of life and death, to the sympathizing friends.

J. L. POTTER.

Wonewoc, Wis., Aug. 12, '79.

Passed to spirit-life, July 28th, at 7:30 P. M., Mrs. Wm. Martin, of Birmingham, Oak Co., Mich., in her 73rd year, after an illness of nearly four years.

She was a long and patient sufferer. Her greatest anxiety during those years of suffering, was to join her host of friends on the other shore, whom she had perfect confidence were waiting and watching her advent. She being one of the first Spiritualists in Michigan, widely known and universally loved. She leaves a husband and family of seven children, to mourn the loss of her counsel, advice and social intercourse, but they feel that their loss is her gain and that it is "well with mother" now.

The funeral services were conducted by Mrs. Pearsall, of Disco, Mich.

E. B. MARTIN.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance.

H. L. GREEN Sec'y.

Euclid Annual Grove Meeting.

On Sunday, Aug. 24th, the Spiritualists of Euclid and vicinity, will hold their regular Annual Meeting in Porter's Grove, at which the Rev. Sam'l Watson, of Memphis, Tenn., and Parker Pillsbury, the Veteran Reformer, will address the friends on the issue of the day. The Childrens Lyceum of Cleveland, will also participate in the Exercises, and hold a regular Lyceum Session. Good speaking, good music, and a good time generally. Bring your baskets well filled.

Committee. { GEO. F. LEWIS, DEACON FOSTER.

Notice.

The Spiritualists of Soloman Valley will hold a seven days' Camp Meeting at Pleasant Valley, eight miles northeast of Minneapolis, and fourteen miles southeast of Delphos, Ottowa County, Kansas, commencing Aug. 23, 1879. Good speakers are expected.

Any Liberal person wishing to see the most desirable place for a location, will do well to visit our county at this time.

J. N. BLANCHARD.

Delphos, July 31.

The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberals and Spiritualists will take place August 28, 29, 30 and 31, at Alliance, Ohio. The Convention will be held in College Chapel and large College Hall.

The following speakers are expected to be present and take an active part in the meeting: Hudson Tuttle, Mrs Emma Tuttle, Dr. J. M. Peebles, Dr. Samuel Watson, Prof. J. R. Buchanan, Mrs. Cora L. V. Richmond, O. P. Kellogg, A. J. Fishback, A. B. Bradford, A. B. French and others. The Independent Christian Church, the largest Liberal and Spiritualist Society in the State, extends a hearty welcome to all friends of the cause. Every possible arrangement will be made to make comfortable all delegates and visitors to the Convention. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations can be had, by early applying at the Spiritual Healing Institute, for one dollar per day. The Institute adjoins the College grounds, where the Convention will be held. Still cheaper arrangements can be made for board and lodging by addressing the Chairman of the Committee of Arrangements, S. Bigelow. All the mediums in the State are specially invited to attend. We are already able to announce that many of the finest test mediums in the country will be present. The singing will be conducted by the Independent Church choir, one of the finest choirs in Eastern Ohio. Those who wish entertainment in the Institute should address, at once, R. C. Flower. Those wishing other arrangements should address, S. Bigelow, Chairman of Committee on Arrangements.

R. C. FLOWERS,
ENOS HILLIS,
A. W. COATES, } Committee.
W. S. PETTIT,
ENOS HILLIS.

Basket Meeting of Spiritualists.

There will be a Basket Meeting at Rasnville, Monroe Co., Michigan, Aug. 24, at the residence of John Naggs. A general invitation is extended Liberalist and Spiritualist.

Union Reform Convention.

A Union Reform Convention will be held at Princeton Centre, Mass., August 29, 30 and 31. Many of the best speakers in all of the reforms will be present. Princeton is one of the liveliest resorts in New England and the best of accommodations can be had at hotels, boarding houses and farm houses in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is yours and needs your earnest co-operation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address, Convention, Princeton, Mass.

Semi-Annual Meeting of Liberalists and Spiritualists of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place, August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be arranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendallville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs. M. E. French, Greenville, Mich.; J. P. Whiting, Milford, Mich.; Charles A. Andrus, Flushing, Mich.; Mrs. Mary C. Gale, Byron, Mich.; Mrs. Sarah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. E. B. Whelock, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Garter, Philadelphia, Pa.; J. H. Harter, Auburn, N. Y.; M. Babcock, St. Johns, Mich. Fine music will enliven the occasion by Mrs. Ollie Child, Greenville, Mich.; Prof. P. O. Hudson, Detroit, Mich.; M. C. Vandercook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of $6.00 per week.

COMMITTEE OF ARRANGEMENTS.—Mr. Lemuel Smith, Nashville; Mrs. C. W. Putnam, Nashville; Mr. and Mrs. Wm. Teighnet, Nashville; Mr. and Mrs. Joseph Saulsbury, Nashville; Mrs. R. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, Nashville.

Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Slade, the world-renowned medium, will be secured if possible.

A. B. SPINNEY, *President.*

MISS J. R. LANE, *Secretary.*

Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatauqua Co., N. Y., commences Aug. 14, ending 31, 1879. This charming resort is situated on the Dunkirk & Alleghany Valley R. R. ten miles south from Dunkirk, N. Y., and eighty miles north from Titusville, Pa. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot.

Reduced rates are provided on the D. & A. V. R. R. by getting return tickets. Lilly Dale is on an island in Cassadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, furnishing opportunity for cheap and delightful recreation. Markham's quadrille band is engaged for Saturdays and Sundays. Reliable test mediums and others, are expected for investigation and phenomena.

[illegible] change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at the D. & A. V. Junction, four miles east of Jamestown, N. Y. Those going by the Erie & Lake Shore R. R.'s change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. E. L. Watson, Titusville, Pa.; Judge McCormick, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville Tribune, Hornellsville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P. Kinney, editor Waverly Advocate, Waverly, N. Y.; Miss Jenny Rhinde, of Mich., symbolic reader; and Lyman C. Howe, Fredonia, N. Y. Here is an array of talent that promises diversity enough to meet every class and all demands.

The managers are especially fortunate in securing the services of Geo. W. Taylor to act as presiding officer. His name is a guaranty of peace, order, harmony and success.

Grove Meeting.

There will be a Grove Meeting and Basket Picnic, at Porter's Grove, head of Geneva Lake, Sunday, August 24th. Dr. D. P. Kayner will discourse to the friends after the arrival of the Steamer Newberry from Geneva Lake. Let all who can, come and bring their friends and baskets with them.

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismarck Grove in this place, to begin September 5th and last one week. It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State convention at the same time and place to perfect State organization. Ex Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already secured several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

W. H. T. WAKEFIELD.

Lawrence, Kansas, July 25, 1879.

New Advertisements.

WANTED AGENTS TO SELL TEA, Coffee and Baking Powder to families. PROFITS FIRST-RATE. Outfit free. People's Tea Co., Box 5056, St. Louis, Mo. 26-15 27 13eow

6TH AND 7TH BOOK OF MOSES,— Albertus Magnus, Long Lost Friend, or any Book you want. List for stamp. J. G. STAUFFER, Palmyra, Pa. 26 25 27 11

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AGENTS WANTED For an article that will sell in every school, both to scholars and teachers, and professional men generally. Samples 25c. Address, G. W. & E. E. BUVINGER, Dayton, Ohio. 26 25 27 1 eow

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SPIRITUAL NOTES
Published monthly. Price Twopence. Annual Subscription to any part of the United States, 3s. Postoffice Orders to be made payable to the *Manager*, Mr. Thomas Blyton, at the Chief Office, London, England, and addressed to 11, Ave Maria Lane, London, E. C.
As an independent spiritual journal SPIRITUAL NOTES represents the progress of Spiritual Science in the United Kingdom, and serves as an auxiliary to the various Societies, the home circle, the medium, and the lecturer, and is devoted to the diffusion of useful and permanent information in the most condensed form.
SPIRITUAL NOTES contains each month reports of the proceedings of societies, with announcements of their prospective arrangements, articles by talented writers, editorial notes of passing events, reviews of current Spiritual literature, correspondence, notes and queries, list of Societies with names of their secretaries, and place of meetings, and other information of interest to Spiritualists.
Communications to be addressed to the *Manager*, Mr. Thomas Blyton, care of the Publisher, E. W. Allen, 11, Ave Maria Lane, London, E. C. England. 26 25 eow

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1840 For thirty-nine years it has had no equal in curing cases of CHOLERA, CHOLERA MORBUS, DIARRHOEA and all BOWEL COMPLAINTS. During the summer months every household should have a bottle near at hand for immediate use. Price—25c., 50c., and $1 per bottle. Sold everywhere. **1879**
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5. It is the only Road in the West running the celebrated Pullman Hotel Cars between Chicago and Council Bluffs.
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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Extracts from the Dhammapada, or Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LONDON, ENGLAND.

TEMPERANCE.

Who to intoxicating drink resigns,
(In soul is shaken as by angry winds)
In this world even diggeth up his root,
(And like the withered tree, he lacketh fruit.)

There is no fire that burns like passion's flame
No shark like hatred, which the soul doth maim,
No snare like folly, progress doth impede,
No torrent rolls so fierce as that of greed!

Who through another's pain his pleasure seeks,
(Upon himself a direful vengeance wreaks);
In hatred's labyrinth he will be bound,
Without an extricating path around!

The sage who injures not another soul,
And of his body ever keeps control,
To the unchangeable abode will go,
Which never echoes to the voice of woe!

THE AWAKENED.

Good works to follow and all sin to shun,
The teaching is of the awakened one!
To purify the mind, and not to blame,—
Be subject to the law, and not to maim,—

To eat in moderation, and alone,
In sleep seclusion's benefits to own,
To reach the highest thoughts beneath the sun,
The teaching is of the awakened one!

Lust is not satisfied when uncontrolled,—
Not even by a copious shower of gold!

He who mid worldly strife a refuge seeks,
Should join the church, and list as Buddha speaks.
He who perceives with understanding clear
Four fundamental truths, and those revere;—
That human life is oft assailed by pain,
That to the wise its origin is plain,
That its destruction is by searching found—
The eight-fold holy way by which 'tis bound,
If the initiated then be heed,
He finds the refuge, and from pain is freed!

The greatest of all earthly gifts is health;
Contentedness the highest earthly wealth;
The most congenial relative is trust,
The highest bliss Nirvana of the just!

A Californian's Opinion of Peck.

In the last number of the JOURNAL, Mr. Skinner speaks of the mediumship of one W. F. Peck, who is "entertaining" the citizens of Clinton, Iowa. That fellow was at one time a resident of the city of Oakland, Cal., and was believed by many to be a meritorious medium; but when Baldwin, the mountebank, was in San Francisco, some three years since, this man Peck threw off the cloak of hypocrisy and publicly denounced Spiritualism, not only in the rostrum, but in a scurrilous circular, in which he vehemently denied his mediumship, and proclaimed his own dishonor by saying that he had been deceiving the people for some years, practicing deception for the purpose of becoming an "expert exposer;" that Spiritualism was a humbug, and that all mediums were frauds, etc. He then started out as an "exposer," but did not succeed in obtaining an audience, and in less than a month he starved out and came back to Oakland, and swallowed his lies, and was desirous of being taken into the fold again. When he left on his "exposing" raid he took with him his affinity, and left his family (wife and two or three children) perfectly destitute, and they are still here poor and needy. Out upon such fellows! Such impostors, liars and wreckers of our holy cause, should be compelled to hunt their bread by the severest daily labor with their hands. Our cause needs winnowing from all such chaff, and I heartily commend the JOURNAL for its manly efforts to relieve the cause of such dead weights. Pass him round.

H. B. HALL.

San Francisco, Cal., Aug. 1st, 1879.

A Halo of Light Around a Dying Man's Head.

A citizen of Rockford, Ill., with his family, stopped with his father-in-law, in my immediate vicinity, to rest and recruit his declining health; but circumstances conspired to cause a dissolution of soul and body on the first instant. The noble wife, who for months had been his faithful watcher, instead of swooning or making violent demonstrations of grief as the vital spark fled, burst forth in ecstatic laughter, calling upon her mother to behold the beautiful bright light encircling his head, and which shed upon her a baptism of joy inexpressible. Her description of it was that of a brilliant circle emanating, apparently, from his head, which ascended a short distance above him, and culminated in sparks or "stars," to use her own expression. Her mother also had a partial view of the same, but not so clear as the daughter had.

Now the query arises, did that woman behold, with the clairvoyant eye, the outlines of her husband's ascending spirit, or was it a rich halo of light manufactured by the power of attending spirits, to cheer her up in that most trying moment?

M. J. BURR.

A Curious Incident.

A lady in Tennessee retired for the night, but could not sleep much. She expected her husband, who was a German composer, to come up the river that night. Suddenly, in the dark space, she saw a wonderfully bright light—so bright as to almost dazzle her. Instantly it seemed to assume something like a body below the light. This was a sort of vapor, with all the colors of the rainbow, and waving like a shadow in a river. It came toward her till it shone right into her face. As it approached, she kept saying to herself, "It is an angel; surely it is an angel." Then she saw it move, but it seemed to be alone no longer. Something kept saying, "Put out your hand and you will touch me;" but she was so overcome that she could not, or did not, do it. The next morning she learned that very hour her beloved husband was drowned. The steamer on which he had taken passage was burned. All these years she says that she has cherished the sweet thought that he came to her once; she has always regretted that she did not put out her hand to greet him.

B.

Letter From Germany.

To the Editor of the Religio-Philosophical Journal:

Many thanks for the promptness in sending me sample copies of the JOURNAL. I have distributed them among my friends, who seemed very much pleased with them. I would, with pleasure, send you reports of the doings and progress of Spiritualism in our country, if you would deem them worthy of translation.

Student Leeser delivered a lecture on the subject of "Animal Magnetism," before the Academic Philosophical Society, July 1st and 8th. Both were largely attended.

In the fall number of the *Neue Zeit* will appear a carefully written article on the subject of "True Spiritualism," with a portrait of A. J. Davis, the seer. The *Neue Zeit* is published at Leipzig, and is said to have a circulation of about ninety-eight thousand. It might be of interest to note that I have had seventy-five thousand circulars printed, of which sixty thousand were wanted by the newsdealers.

The German press at present is at a standpoint in regard to Spiritualism, but it is hoped that it will throw light upon the subject in the near future.

WILHELM BESSER.

Leipzig, Germany.

Lake Pleasant Camp-Meeting.

[From our own correspondent.]

A bright, cool, beautiful Sunday; three thousand people in attendance! The Fitchburg band open the morning services with a sacred concert that was superb. Mr. W. J. Colville, of Boston, discussed the question, whether "Spiritualism is destined to become the universal religion of the future." He is a boyish looking young man of about twenty years of age, blue eyes, a sweet and genial countenance; the expression of spirituality upon his face, is very marked; as pure and high-minded a young man as we have seen for a long time. He is very fluent in language, and makes his sentences bright with frequent pictures from his fertile fancy.

His discourse ran along the line of the spiritual needs of the world, and how the new faith was to meet them. "There was that within every man's spirit which can never be voiced by himself. Spiritualism comes to the soul and satisfies its needs. If there had been no other life man would never have dreamed of it; all religions are but the crystallizations of the best thoughts of the world upon that other life. Out of Judaism and Christianity will come the fair temple, where no creed but a good life will be the entrance key. All past thought on religion, however complete, is not sufficient for the present. We need new truth; mere intellectual assent will not reform a nation. We need to realize the individual presence of those gone before. The great truths from the spirit spheres come down, filtered through minds prepared for their reception here, and a new Christ is born in every soul when a new truth is planted there. We must always be fed by the breath of life, which is love. Science and religion are distinct parts of one whole. Science is the external form, and religion the soul of things. Spiritualism reveals the inner portion, which bears the same relation to the conscience that science does to reason. You will be an angel when the selfishness is rooted out, and then you will be happiest doing good to others"

These are a few of the beautiful thoughts that dropped from his eloquent lips. The discourse was listened to with much interest, as well as the improvisation which followed. Mr. Colville's voice was clear and distinct, and heard by nearly all of the large audience. He intends to remain in America, and has located at No. 8 Davis street. His Sundays are fully engaged for a year to come, but he can lecture during week days when desired anywhere within three hundred miles of Boston.

In the afternoon Mrs Richmond, of Chicago, gave the address, she taking the place of Miss Lizzie Doten, who was unable to come. Mrs. Richmond's lecture was a marvelous display of chaste eloquence, broad and lofty range of spiritual thought. A few points in her discourse are given below:

"To your tents, oh, Israel; not vanquished by a deadly foe, but bearing the first refined fruit of the kingdom of the spirit. You are one with nature here; one with the spirit of nature. You are to consider on this beautiful day what spiritual truth shall do for you. Thirty years ago these hillsides would not have been dotted by the multitudes, from white tents and pavilions. Spiritualism came like an angel in the night, struggling to lighten the abodes of men, and was driven out. She went from land to land, waited and begged for admittance; waited outside the citadel of learning; but science said, 'It is impossible,' and would not let her enter; waited at the temple of God, but the priests forbade; waited outside your dwellings, and you feared her, and called her ghostly; waited outside your hearts, and you could not open them. Now knowledge has taken the keys and opened the treasures of life through angelic ministrations. Greater than an army of many banners are the tents of peace; greater than the roar of artillery is the silent voice of your presence here. Death is swallowed up in victory. This is the tent of knowledge, and here is the pavilion of God.

"In thirty years has come a system of ethics which unites the metaphysician and the philanthropist, linking together Plato and Aristotle with the German schools of thought, uniting all in a system of ethics which is the spirit of nature, removing Deity from the hands of the priest and iconoclast, and fashioning the heart into a temple of the living God. Not Jehovah, not Osiris, not the ancient of days, but the living God to-day is in the shrine of every human heart. Spiritualism had to be iconoclastic; it must tear down and break up the soil. A creative power does not slay alone. Spiritualism has sprung up within the fallen forms of creeds; the clothing of the child is too small for the man, and hence new garments must be made. Materialism is no barrier to real spiritual growth. There can be no humanity where there is not spirit. Materialists fight a phantom. The time was when men mistook persons for principles. Every God was in the human form. This was in the infancy of the race. Now a larger growth makes men understand principles. Men often think they are still fighting error when they are fighting themselves. Truth is not harbored in any breast alone. All own a little. The whole truth is infinite. Men never create principles. If they discover them, so much the better. Truth waits for you to come to her. She is the majesty, the law, the supreme, the power of the universe. If you are lowly, she will come over to aid you, but her fortresses are on the glorious heights. Take the Truth down to you, but do not say you possess her utterly. She shines upon all according to their needs.

"Spiritualism is inclusive; receives all; unites the Catholic and Protestant religions; it includes every human heart and life. It has a message for all. When death comes the spirits say they are not dead. There is strength, courage and life. When science declares spirit has no existence, this inward voice, this peopled space, says there is life and immortality, and out of the seeming void voices appear giving evidence of future existence. When nature was deaf and God afar off, there came through the spaces a voice that said, "We are the messengers of spirit life; we do not live in eternal misery." Though the gold of this world you do not possess, you have faith, hope and knowledge. These are greater than riches. How dear this testimony. I once feared the darksome valley, but now it is a pathway of light. Now I see the kingdom of light is near. To those who complain, who are despairing, I say there is light for all. For every spirit there is a growth to something higher. Poets, philosophers and seers are great because they are self-forgetful. How grand the mission when, forgetting his own personal aims, he soars into the realm of harmony. Poets fill the world with the majesty of song. The truth makes the lowest spirit feel, "I shall one day become as great as the highest." Sublime are those who fulfil every duty, remembering life all the while. We should overcome everything inharmonious within and without. There are more Bibles than one. The leaves, the trees, the song of birds, the voices of children, the gathering of this multitude, these are the voices of God. Interpret them right, and you receive the truth. There is no sealed book except those sealed by ignorance. Little children are the saving angels of mercy to many hearts. Many a woman in her loneliness and lonely cares has the comfort of spirits.

"There is no hidden mysteries, all can have the knowledge and grow into the sunlight. I am glad that you have no church, no creed, no shrine. You might crystallize. All temples are yours. You can continue your march up the mountain heights to hear the voice of God calling you to the harvest. The higher message that now comes to us is the nature of spiritual life. We are here living in a primary school. We shall have an eternity in which to express ourselves. There is no desire of the spirit that you will find frustrated, if it be a spiritual desire. There are angels in the human form here, who are clothed with light, and will lead you upward. There is no archangel but what one day your souls shall equal. There is no God dreamed of by man whose perfections are not mirrored in your souls and yet to be realized by you."

The evening was enjoyed by the campers in listening to a sacred concert by the band, and a Conference Meeting conducted by Giles B. Stebbens of Detroit. There are now about 200 tents and cottages, and the meeting is still growing.

Montague, Mass., Aug. 10th, 1879.

Franklin Griffith writes: I heartily endorse the course you have taken in editing the JOURNAL. Your late issue, with Brother Fishbough's lecture, I think the best of all. Pure and undefiled Spiritualism without any animalism—that is what we need.

Neshaminy Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Notwithstanding the incessant heat that is now upon us, the excitement at Neshaminy Grove Camp Meeting is unabated. Sunday, Aug. 3rd, thermometer was up to "98," yet thousands were on the ground eager to listen to the lecturers of the day. It is true that this great heat preying upon the people's strength, made them move about in search of cool and shady places; but when 10 o'clock, A.M., had arrived and the venerable Dr. Watson mounted the rostrum to address them, the trials of the heat were forgotten in the thrilling discourse that absorbed the attention of all. We never could think, in consequence of his age, that Dr. Watson was equal to the grand discourse he gave us on this occasion. He spoke for over an hour, loud, clear and concise. He said that Spiritualism to him was the grandest event of his life, the potent force that illuminated all the ages of the world, the vital power of the church to-day. Spiritualism has come to man by the will of the great Creator, and in his judgment we are in the beginning of a most momentous revolution. Spiritualism has come as the true messenger to man, so that future generations will look upon this age as the iconoclastic age. He firmly believed that a new era is dawning upon us. He considered that the God of the universe was slandered by the teachings of the past, and one of the greatest wonders to him now is, that he was so long engaged in it. He said: "Why, Brother Taylor (a former Methodist clergyman), how is it that we could so long stand beneath the sweet Tree of Spiritualism, without tasting its divine fruits." He then announced the following propositions, upon which he based his leading remarks:—Who are you? What are you? Whither are you going? In this, the Dr. acquitted himself in a most masterly manner, and our prayer is that he may long live to champion such noble truths to the world. When the discourse was ended, the choir, with the audience, sang coronation. When dinner was announced just then a cry came from the lake, "A man overboard." Some ran in that direction, while others thought more of strengthening the inner man; with this class the writer affiliated.

The hour of 3 o'clock P.M. had now arrived, the large bell rang the people together, and the band played the "Last Rose of Summer." The President announced as speakers for the afternoon, A. A. Wheelock, of Utica, N. Y., and Cephas B. Lynn, of Sturges, Mich. Brother Wheelock said, that in the army they had sharpshooters and skirmishers who go in advance of the heavy artillery, so the few words he had to say would be as introductory to the athletic champion that was to follow. He briefly touched upon the unsurpassed beauties of the harmonial philosophy, when compared with the cringing dogmas of by-gone ages, withdrew the curtain that laid bare a hungering world, and showed that Spiritualism had come to supply this great need of the multitudes. In his brief address, Brother Wheelock gave evidence sufficient to rank him with first class lecturers.

Cephas B. Lynn now arose to give the main address for the afternoon. He said that his brother Wheelock had spoken of him as the heavy artillery which was to follow; holding up his crutch, he asked the people whether that looked like the heavy artillery? This turned the scales on Wheelock, and the joke was appreciated. He said that he had heard that some of the preachers in the neighborhood had warned their congregations against coming to the camp meeting, saying, that the Spiritualists are anti Christ. He would take "Anti-Christ" for his subject, and see what could be made of it. Planting his crutch, and wiping the sweat from off his brow, he, for three-quarters of an hour, gave utterance in a strain of eloquent logic, that would do honor to an Emerson or a Channing. Careful of the comfort of his audience, he thought it wise to close his remarks, when from all directions came the words, "Go on," and for a half hour longer, he had to deliver to an intelligent people all the facts underlying Anti-Christ. We have often heard Brother Lynn, but never to such a great advantage.

C. Fannie Allyn was announced as the speaker for the evening. As the people have great home attachments when night comes on, in all rural districts, many leave the camp ground at the close of the afternoon exercises, so that the evening lecturer has the advantage of a cooler atmosphere and a more compact audience, as an offset to the disturbing solar heat, and a straggling pedestrianism.

There is abundant evidence that this camp-meeting is doing a great good, for we hear it spoken of on all sides. Many who knew nothing of Spiritualism, and others, who thought but meanly of it, are set right. The efficient lecturers that the Society was enabled to procure, are doing their work well, and the seed sown by them will take root and yield them fruit in heaven's immortal bowers.

Philadelphia Aug. 7th. JOHN A. HOOVER.

Communication from E. F. Johnson.

To the Editor of the Religio-Philosophical Journal:

* * * * * * * I wish I could aid you in sending the JOURNAL to all who seek for truth for the love of truth; but too many of your white-winged messengers fall as "pearls before swine," who cannot sense this gloriously fine religio-philosophy, till they are "born again." They are only materialists comprehending but the shadows and shows of life? Too many of this class are styled "Spiritualists."

The JOURNAL is the only real reliable spiritual publication which comes under my notice; others exercise too little discrimination in spreading a feast that will conduce to the vigorous, happy growth of the partakers. The organ published in Philadelphia is gotten up, we think, by the "Jesuits" as a burlesque on Spiritualism, Spiritualists and mediums, and the wonder is among true Spiritualists that any are so green as to take the play for the reality, when no one but an awkward, conceited Jonathan could act a part so clumsily transparent. But we can see that these uneducated children of the wilderness are thus being educated as they could be in no other way. They "lusted after flesh," and quails (gulls) came up out of the dark sea (see) to gull them till it run out of their nostrils (Bible truth), and even they will become disgusted and look beyond the dead sea (see) for the pure fountain of everlasting life.

We are more than pleased with the JOURNAL. It is just such a savior as the times demand. Its advent is not premature, and though crucified, it shall not be "dead and buried," for the young child receives its vital strength, sympathy and support from the grandest sources of intellect and love.

We admire the straightforward, uncompromising course of "our young editor," who is never tempted or provoked into replying to his vile falsifiers, but says, "The space of the JOURNAL is too valuable to pay them any attention." How different the course of his enemy, who has grown old at the bar of lies, where anything is done to make out a case. The lawyer will twist about, inside out, spew and spout venom, week in and week out, to make white appear black and black white.

We must also approve of the advice you have always given regarding the manner of treating doubtful or unreliable mediums;—that is, to treat them with charity and tenderness; that they should be educated, encouraged and helped to be true mediums, never tempting them to do wrong by demanding of them more than they can honestly and freely give, but to put them under such fraud-proof conditions as to save them from themselves and all evil; that if they advertise and sell they must furnish the genuine article advertised and paid for, or nothing.

The reduction in the price of the JOURNAL is also what the times demand, and we hope by this generous arrangement you will suffer no loss, and that the paper will reach and be read by thousands more new subscribers. All who desire to see the spread of truth should work unselfishly to spread the JOURNAL before all eyes seeking to know the way of life.

E. F. JOHNSON.

Tioga, Pa.

The Aryans, of India, like many early races, believed in one supreme and infinite God of nature, whom they called Varuna, and in a subordinate group of deities, also divine, as the sun and moon, the winds, the clouds, fire and tempest, the blue sky and the rain, all of which they worshiped. Their conquerors introduced the religion of Brahma, the God of Prayer—more spiritual in its nature than the primitive nature worship.

The Medical Law of Kansas.

I beg leave to inclose you a copy of our Medical Law passed by the last Legislature, and approved February 27th, 1879, and in force since June 1st, 1879. Primarily all class legislation is unjust and tyrannical, because it is the privilege of any man to worship his God in his own way, that is to select his own 'soul savior,'—the organic law of the land guarantees us all this right. I confess my ignorance, if the law allows us the same privilege to select our own "property savior;" or, in other words, the right to place any person before any court to plead our cause in any lawsuit we may be engaged in, but let that be as it may, we ought to have the right so to do.

But when it comes to the privilege of selecting our "body-savior," or medical adviser when we are rich, we meet with a fierce opposition, chiefly from the dominant or regular School of Medicine, the Allopathists. The spiritual public are well aware of the attempts at class legislation which have been made chiefly in favor of the Regular School in nearly all the states of the Union. A careful reading of the Medical Law of Kansas will show a few points, as follows, in which it is more liberal than similar laws in other States.

"Every person practicing medicine or surgery in this State shall have the qualifications required by this act.

"Every such person shall present his diploma to one of the Boards of Examiners herein named, together with affidavit mentioned in section four of this act.

"The Kansas Medical Society, the Eclectic Medical Society of the State of Kansas, and the Homœopathic State Medical Society—all three organized and incorporated under the Laws of Kansas—shall each appoint a Board of Examiners consisting of seven members, and these three Boards are to be the censors.

"All examinations of persons not graduates, shall be made directly by the Board, and the certificates given by the Boards shall authorize the persons to practice medicine and surgery in the State of Kansas.

"The County Clerk shall keep a register of certificates.

"Candidates for examination shall pay a fee of five dollars in advance.

"Examinations may be in whole or in part in writing, and shall be of an elementary and practical character, but sufficiently strict to test the qualifications of the candidate as a practitioner.

"Any person shall be regarded as practicing medicine, within the meaning of this act, who shall profess publicly to be a physician, and engage in the practice of medicine, or who shall habitually prescribe for the sick, or who shall append to his name the letters "M.D." But nothing herein contained shall be construed to prohibit gratuitous services."

The remaining five sections provide for the penalties of not complying with the law, or presenting fraudulently obtained diplomas, etc.

COMMENTS.

Healers who only operate with their hands and do not give any medicines whatever, are exempt under this act. It only deals with those who give medicines or prescribe for the sick. Is it not well that the person who gives medicines or prescribes them, should be qualified to do so? Is not this common sense? Let me illustrate:—A candidate presented himself before the Eclectic Board under this act at our county seat, a few weeks ago. Dr. R., a physically large man, was present at the interview. Chief examiner to candidate Dr. M.:—

Doctor, do you ever give Podophyllin to relieve constipation? If so, what is a dose?

Dr. M.—I give Podophyllin, and from five to seven grains are one dose, according to the age and constitution of the patient.

Chief Ex.—Now, here is Dr. R., were he your patient, how large a dose would you administer?

Dr. M.—I should give him six grains.

Dr. R.—No you don't by a d—d sight.

It is hardly necessary to remark that this candidate did not get his certificate. In all common sense, should not anyone prescribing such an agent as Podophyllin, know what experience has demonstrated as the largest dose for an adult?

Section seven stipulates: "Nothing herein contained shall be construed to prohibit gratuitous services." This does not prevent any one from practicing, and although never making a charge, presents can be received.

I passed the examination before the Homœopathic Board successfully. The questions asked were of such a nature that any one practicing medicine ought to be able to answer them, because they were elementary. I was permitted to waive such branches as I do not practice, as for instance surgery.

In theory and practice, the examination was very strict, minute and searching, but I was well posted, both by experience and study, and found no difficulty in responding to the questions. There was some questions asked in Chemistry that I could not answer, and so I frankly stated and a course of appropriate reading was kindly suggested to me. I left my examiner with the kindest feeling and was glad that I went before the Board, because it showed me the branches in which I excelled, also those in which I was deficient.

In conclusion, I wish to say to some of my brother and sister mediums who feel aggrieved under this law, study and read, fit yourselves for controls with brains, who want brains to control and don't stand on the platform of bigotry like Pat.

F. VOGL.

Mediumship.

To the Editor of the Religio-Philosophical Journal:

I am to-day in receipt of a late copy of the JOURNAL. I have read it with interest and pleasure. Owing to my absence from home the greater portion of the year, I do not have the opportunity of reading it regularly. I note particularly in the present copy, "Our Present Position." It contains timely words for thinking men and women, and suggests thoughts of wide import to the cause among all earnest workers for spiritual development.

I am of the opinion that since you have been editor-in-chief of the JOURNAL, its position in relation to mediums and the phenomena obtained through them, has developed a more careful and scrutinizing spirit on the part of all investigators, resulting in incalculable benefit not only to the honest mediums but to sincere inquirers; to the mediums in that they are rendered more careful in the development of their powers, and more prudent in their associations, that the highest and largest results may be obtained; and to the investigator, in that, whatever comes from the Spirit world, however plausible and free from probabilities of error or deception, is hedged about with the most careful and discriminating scrutiny. Results obtained under such conditions, are invaluable. They cannot be disproved. They are living energizing facts—forces destructive to error.

Spiritism is in its infancy, and the necessity for honest, pure mediums, and earnest, careful and fearless investigators, is none the less important in this department of nature, than in other branches of science already far advanced in development, where, in their infancy and present state, the most patient and prudent seekers have been, and still are, found. In the department of Spiritism, there is possibly a greater burden and more perplexing duty on the seeker after facts than in any other line of discovery.

The wide field to be surveyed, the peculiarly subtile forces to be handled, the powerful agencies operating in the mental world, the mighty prejudices of educational training through which the race has passed, all combine to bewilder the student, however intelligent, capable, zealous or honest. It is a work of vast responsibility. To meet its demands promptly, and in order to obtain the most satisfactory results, it seems to me to be incumbent upon all inquirers and mediums that the one should specialize their work, and the other their powers. Let the inquirer study one class of phenomena cautiously and persistently, and let medium and controls select such a phase of the phenomena that offers the largest and purest results. Pursue that one phase against all obstacles, develope that gift alone, restraining all disposition to change. Bring to bear all the intensity of the spiritual forces with one end in view, namely: The realization of the highest expression of power in that department. Under such a system many highly endowed mediums with indifferent manifestations now, might finally become powerful agencies for reliable, trustworthy and pure communications, or a superior order of physical manifestations. It occurs to me that this is the natural method of overcoming many of the obstacles in mediumship, and it will be of great service in producing the highest order of truthful genuine intercourse and phenomena. Such results, if they can be obtained, open up possibilities in the future for Spiritism that are too manifest for me to dwell upon.

The development of spirit communion, the study of the subtile spiritual forces in all of natures expressions, will then soon become the all absorbing, all-pervading influence upon the race. Confined to no sect, because belonging to all sects, it cannot become sectarian, nor can it be appropriated exclusively by any nationality, because belonging alike to all people. Co-extensive with the life force of humanity, its beneficent influences will permeate every part of it, and we may yet realize the oft told prophecy of "Peace on earth and good will among men." C. H. STOCKELL.

N. B. McKinney writes: At a meeting of Spiritualists and Liberalists of Van Buren and adjoining counties, Mich., held at Keeler Centre, Aug. 10th, the following persons were chosen as officers for the ensuing year: Lewis Burdick, of Texas, President; Mr. Dennis, of Breedsville, Vice President; Mrs. Lottie Warner, of Paw Paw, Secretary; Mrs. Sheffer, of South Haven, Treasurer. The meeting was quite largely attended, and the utmost good feeling seemed to prevail. Sunday morning a portion of the time was devoted to a sort of conference meeting, after which a Mr. Straub, of Dowagiac, Mich., spoke for an hour. The afternoon was taken up by a Dr. I. D. Seely, of Buchanan. The music by Mrs. Ollie Child, of Kalamazoo, seemed to me to be the best part of the meeting, as in each song that she rendered there was a most excellent sermon.

Notes and Extracts.

Religion, to be of value, should be practical.

It is as fatal as it is cowardly to blink at facts because they are not to our taste.—*J. Tyndall.*

Swedenborg teaches us that "greatness is to be predicated of love," of true love for others.

All things, whether belonging to the material, vegetable, animal or human species, start low down in the scale of human life.

Does any man of average intelligence think that all the wants of the world would be supplied, and no real provision made for the mind and soul?

All religions teach to a certain extent the communion of saints, but only they have demonstrated the truth of the claim who know it to be a fact.

There is but little difference between men to day and men a thousand years ago. They still hunger. They are reaching out after evidence of a future life.

Universalism, so far as it went, was the first real sensible religious theory the world ever had. But the ultimate could not be reached through Universalism.

Every storm cloud is a link in the chain of development, every aspiration that leads your minds away from material things to contemplate things spiritual, becomes a link in the chain of experience.

Does faith offer any evidence? Does belief give any lasting assurance? Can any man say, upon his faith or belief, he knows that beyond the boundaries of earth-life there is a home for the soul?

The problem of life is to the Spiritualist a matter of interest—something they delight to inquire into, not on account of its relationship to the material, but because it is a continuous, never-ending mystery.

There are many mysteries connected with the unfoldment of mankind, but one of the greatest mysteries is, why Christianity, its teachers and accepters, should denounce Spiritualism in all of its phases, and the objective in particular.

All effects are realities. They spring forth from causes, and while we may not be able to see the cause, we know there is a power at work within, evolving forms and realities which become the living witnesses of an over shadowing principle or life force.

The tendency of all religious teaching in the past, has been to build up little sectarian heavens, each one claiming theirs to be the most beautiful, and built after the most modern designs of spiritual architecture; but it is well to consider at times that an unchanging God does not, nor can he, countenance those sectarian efforts.

The design of the spiritual philosophy is to unite the whole world upon a broad platform, to weld every link in the chain of unfoldment, and make of the universe a heaven, where none shall say "Know the Lord," for all shall be of one family, and God the spiritual father of us all.

Capt. Brown related, at the Vermont Spiritual Association, a very interesting experience of his in Brooklyn, N. Y., of a little girl in that city, whose spirit, before death, described to him in private minutely those different floral emblems which would be displayed at her funeral, and which description was fulfilled to the letter.

Selfhood is to be encouraged, not crushed. The word "self" appears in new associations. For self-distrust, self-abnegation, self-depreciation, we have self-reliance, self-respect, self culture, self-development. The languishing sentiment of love gives way to the rigorous principles of justice. The call for submission is answered by the demand for satisfaction. Service is rendered in the spirit of liberty, not in the spirit of thraldom.—*O. B. Frothingham.*

There is a necessity for objective spiritual manifestations to counteract the influence of materialism—the same to-day as in the days of Abraham, Isaac and Jacob—the same to day as when Moses and Elias appeared upon the mountain; the same to day as when John the Revelator was upon the Isle of Patmos, when he would have worshiped the spirit of one of the prophets, but he forbade him not, telling him to worship God, not him, because he was only a spirit.

A Cigar in Place of a Wedding Ring.—When a lady and gentleman among the Dayaks are to be married, they are made to sit on two bars of iron, that they may enjoy blessings as lasting and health as strong. The leaf of a certain plant and a cigar are then handed to the bride and groom, and two fowls are waved over their heads. After this blessings are called down on the couple, and their heads are knocked together three or four times. Instead of giving his bride a ring, the groom puts his cigar and siri leaf into her mouth, while she does the same by him. By this act she acknowledges him as her husband. The ceremony is ended by killing the fowls, and catching their blood in two cups. From its looks the priest foretells their future happiness or misery.

Survival of Superstitious Beliefs.—Here are a few illustrations of the persistence of superstitious beliefs. They are taken from a paper in "All the Year Round," entitled "Some Popular Cures." Many, if not all, of these beliefs doubtless survive, even on this side of the Atlantic. A cure for whooping-cough, in use not only in England, but in North Germany, consists in putting into the mouth of the whooping child a newly-caught fish, and then letting it go again. The cough is communicated to the fish. Another cure for the same malady consists in passing the child nine times under and over a donkey. To charm away warts an elder-shoot is to be rubbed over them; then as many notches are cut on the twig as there are warts. The twig is buried, and as it rots away the warts disappear. There are persons still living who have been stroked by a hanged man's hand for the sake of dispelling tumors. In Devonshire there is a superstition that if a person suffering from any disease throw a handkerchief in the coffin of a suicide, the disease will be cured as the handkerchief rots away. In other localities the fore-foot of a hare, worn constantly in the pocket, is considered a potent charm against rheumatism. A like practice is found in this country, a horse-chestnut taking the place of the hare's foot. In some places the anti-rheumatic talisman is a potato. Bread baked on "Good Friday" is supposed to possess wonderful curative virtues. Such bread, it seems, never grows mouldy. It is often kept for years, sometimes as many as twenty. It is most effectual when taken grated in brandy. Nor is it only for man's ailments that Good Friday bread is medicine; it is also considered good for some of the complaints of animals; for instance, it cures "the scours" in calves.—*Popular Science Monthly.*

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BY E. W. STEVENS.

With comments by Joseph Rodes Buchanan, M. D., Professor of Physiology, Anthropology, and Physiological Institutes of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

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Continued from First Page.

will be no future. Heaven is with the present. Give me heaven to-day, and here, and I will take all the hell there is in the hereafter. The first step towards getting out of superstition is to learn to be liberal. He advocated organization for self-protection, but no creed.

Pet ideas are superstition. The pet idea of Christianity is salvation. The pet idea of Spiritualism is future happiness. The pet idea of materialism is extinction. If they had no pet ideas there would be no conflict. To get out of them let us seek for the living present. If a man can prove to me that there is a hereafter, I will accept it. I challenge proof that there is a future, or that there is a natural religion within the human soul.

Saturday evening S. C. Coffenbury was announced to address the audience on the subject of "The Immortality of the Soul," but a storm prevented any exercises at the stand. Sunday morning the exercises were opened at nine o'clock with music and short addresses by Ira Smith, Mr. Goodsell, Mr. Woodruff and others. Dr. Spinney, of Detroit, then addressed the audience, premising that he was a Spiritualist because the tiny rap has intelligence like friendly identity, and he illustrated by many examples. He described the human brain and nervous system, and showed that all the complex phenomena of somnambulism, clairvoyance, mind-reading, and the reading of sealed letters, etc., were done through a machine—a substance—under law, and in accordance with law. Mind acts in the same manner and by the same instruments. He described the different phases of mediumship, explaining on physiological grounds the phenomena of these conditions, and giving physiological and philosophical reasons why these demonstrations might be genuine. In conclusion, he said that mediumship might be perfect or imperfect, according to the physical and mental or mind condition of the medium. All communications are in keeping with conditions, and the power of mediums to attract spirits that can work through those conditions. Mediumship may produce simply a reflex or unconscious condition of the medium's mind. The communications may come from the medium's mind, from psychological reading of the minds of parties in the circle, or they may come from, and be the direct thought of, spirits gone on before. Developed mediums are under the influence of their own bands, and they have learned to act, feel, and think in harmony with them.

While mediumship is beautiful, and has lifted thousands out of selfishness and lust, it is dangerous without reason to guide. Superstition has been the curse of all ages, and the greatest danger to Spiritualism lies in trusting to spirits what belongs to us to do for ourselves; hence, when we use mediumship for business and selfish purposes, we are sure to attract selfish spirits, who will cloud us with a superstition as the darkness of night. This kind of mediumship has attracted impostors and charlatans, to the detriment of the great truths of progress. If Spiritualism is a religion, let it fall; if it is of no benefit, wipe it out; but if it is a great, glorious, beneficent, and scientific truth, acknowledge it, and be thankful that it is so. He closed with an earnest appeal to Spiritualists to progress by becoming more pure, and rising to the full stature of grand men and noble women.

Sunday afternoon an immense audience had gathered at the stand. Excursion trains came in over the different railroads, until it was estimated that seven thousand people were on the ground. At two o'clock the exercises were opened with a song, after which J. H. Burnham discussed "The Mistakes of Jesus."

Mrs. Doctor Severance, of Milwaukee, said we had, in this camp-meeting, heard a great deal about the mistakes of Moses and the mistakes of Jesus, but very little about our own mistakes. Bad as their mistakes might have been, it concerns us more to know something of our own errors. She traced the progress of the various religions from the time of Christ, giving the principal features of each stage of progress and the persecutions accompanying each step down to this day, when we find a community numbering thousands in the United States, who claim to have outgrown all creeds, and demand the right to think individually for themselves.

We have heard all sorts of opinions from this rostrum, no two alike, but that fact simply proves that we recognize here liberty of speech and conscience. She reminded Liberalists and Spiritualists of the fact that they were falling largely into the same intolerance and bigotry which they condemned in the religionists.

Mrs. Severance's address was followed by a few remarks by S. B. McCracken, who said that there had been much said about the mistakes of Moses and the mistakes of Jesus, and now he wished to say something about the mistakes of McCracken, and said as this was the first camp-meeting he had ever had the management of, and the first one he ever attended, he presumed he had made a great many mistakes, but one he was sure he had made and should he ever have the management of another, he would correct it, and that was that he did not open the gates free to all who might have stayed away, because they did not feel able to pay ten cents admission fee. Sunday evening the exercises were opened with a song by Prof. Wood, followed by Mrs. Childs. Mrs. L. E. Bailey then recited a very beautiful little poem, after which Mrs. Augusta Whiting Anthony was introduced, and offered congratulations for the large and successful meeting now about to close. She indulged in a retrospective view of the public labors of herself and her brother, now deceased, and took for her text the assertion of Irenæus, "Capricious and effervescent are the character of man's opinions of eternity, but stable are the laws of God. Like himself, ever the same, yesterday, to-day, and forever." It is right that human opinion should be capricious and effervescent, for without it there could be no human progress. We cannot conceive of a time when truth, or a fact in the concrete, will not always be a fact. The records of the past do nothing towards proving the facts of the present. We may go back to prove that that which exist to-day, existed then, but it is of no value to prove the present. That which is present, renders credible that which was in the past, but the reverse is not true. We as individuals have always held some peculiar views,—peculiar to ourselves. This is natural, as no two organisms are alike; and if you examine persons closely, you will find that not one of them holds precisely the opinions to-day he held ten months ago. They must change, else there would be no progress, and without progress, we die. Not one of us has passed a week without some momentous change coming to us,—sometimes lamentable in its effects; but when our eyes are opened we shall see that they were for good. Let us, in view of this fact, be sustained in the present and future. If these changes disturb any of our pet theories, let us surrender them cheerfully. Let us not fear that truth will suffer from any change in our opinions, for the temple of truth is eternal and will exist forever. She closed with a poem, an apostrophe of life.

A song was then sung by Mrs. Child, after which a resolution was offered and also adopted, tendering the thanks of the audience to President S. C. Coffenbury for the ability and impartiality with which he had presided over the meetings. Mr. Coffenbury responded, thanking the friends in return for their generous appreciation. Resolutions of thanks were also tendered to S. B. McCracken for his untiring labors in conducting the camp-meeting so successfully and for the decorum throughout—to the people of Lansing for their hospitality—and to the press, the Lansing *Republican*, the RELIGIO-PHILOSOPHICAL JOURNAL, and the *Banner of Light*, for their full and impartial report of the proceedings of this meeting. The exercises closed with "Sweet Home" by the audience. A short informal meeting was held on the ground on Monday A. M., but nothing of interest took place. A general hand-shaking and good-bye to friends closed the first Spiritual and Liberal camp-meeting ever held in the State.

Spiritualism the Purest Existing Form of Christianity.

BY REV. S. L. TYRRELL.

Had Christ written a confession of faith, on a table of stone, in a language understood by all men, and by miraculous phenomena kept its authority unquestioned from age to age, it would doubtless have saved the Christian world the untold amount of bloodshed and bitter controversy it has suffered from sectarian wars. But His mysterious method of spreading his religion in the world, was widely different from the plan ordinary human judgment would have dictated in a matter of such grave concern as the future destiny of a world. If Christ wrote anything, no authentic copy has reached us, and his biographers, writing many years after his death, have recorded only such brief extracts of his discourses as love and reverence for their teacher had impressed on their memories. At the close of Christ's short ministry in Judea all the library of his divinity students, was comprised in a few extempore sermons written on the loving hearts of his disciples, and all that was then visible of organized Christianity was to be seen in a little group of eleven simple, honest-hearted men, clustered in grief around their master at Bethany, receiving from his lips his parting exhortation to teach the gospel to all nations. From the simple, almost self-evident precepts of Christ, and a few historical statements, called the gospel, has been constructed during the last eighteen centuries the vast unwieldy mass of contradictory, tangled theology that overspreads christendom to-day under the vague name of Christianity. In order to prove true the apparently reckless statement we make, that Spiritualism is the purest form of Christianity, we must make a brief comparison of what claims to be Christianity, and of what is called Spiritualism, with some standard of Christian faith which is the most generally conceded to be true. What then is Christianity? and what is Spiritualism? We must have clear, definite answers to these two questions before we can make a comparison conclusive or of any value. First, then what is Christianity? This question at first thought seems easy. Webster defines it to be the belief of Christians. This definition would be clear and satisfactory if we could answer that far more difficult question, who are the Christians, whose belief Webster says is Christianity; which sect of the eight or nine hundred shall we take as our authority? Which creed shall we call true?

At this point, at the very outset of his inquiry, the honest truth seeker stands dismayed at the magnitude of his task, and sees at a glance that no ordinary human life affords sufficient time to examine the rival claims of the endless conflicting systems. From the first schisms of the apostles to the latest phases of modern rationalism, ecclesiastical history seems like a vast panorama, an endless procession of heresies, a long weary chronicle of the birth, growth and death of Christian creeds and dogmas. In the wide margin between Mahometanism and Mormonism, two prominent and extreme wings of corrupted Christianity, what a mass of bewildering, conflicting theology is daily presented to the mind of christendom as the Christian religion. Abstemious Shakerism, Oneida Communism, polygamous Mormonism, and many shades of deism and virtual atheism and numberless other "isms" are embraced in some theory of so-called Christianity. Life being too short, and human strength and patience inadequate to labor through the mountains of controversial literature, to find the original Christian faith, the inquirer is forced to take some one of the creeds on authority, with unreasoning trust, to remain in hopeless doubt, sink into utter infidelity, or make an independent search for truth in the simple honest records of the first Gospels. The leading theologians of the age are rapidly adopting the short method of independent investigation, stepping even over much of the intermediate *Judaism* of Paul; and hence we now almost invariably find men of the highest culture and deepest research, with the shortest and most simple religious creeds, and every sincere inquirer who can summon courage to cast off sectarian burdens, will find the promise of the Master true. They will indeed find "rest to their souls in accepting Christianity in its simple primitive form."

It is impossible for the theological student not to be profoundly astonished when at first he contrasts the elaborate "Systematic Theology" he has studied, with the fragmentary system of morals interspersed through the sermons of Jesus, which on all hands are the acknowledged standard of belief. Laying aside that part of Christ's theology which was transferred from the Jewish faith, and his great moral maxims which are the common property of human intuition and embraced in all the great religions of the world, we find very little in the creed of Christ, that can be called strictly original. The great moral significance of his advent in the world seems to center in the divine example of his self-sacrificing life and death and well attested resurrection, which gave sanction and practical impulse to the most spiritual ideas of the Jewish religion. The books of the New Testament not being written until many years after his death, none of the numerous complicated questions about their authenticity and inspiration, which figure so largely in Christian creeds, could have formed a part of "the gospel" which the world was required to believe. The sacrificial system of Moses having been superseded by his radical reform, no dogma of an infallible Old Testament canon could have formed any part of his teaching. When we eliminate (as we must by candid criticism) from the original gospels all the numerous orthodox heresies about the deity of Christ, vicarious atonement, total depravity, and many others, we find but a very few simple ideas that were thought essential to membership in the Church when Jesus in person was its head.

Peter was sufficiently orthodox in Christ's church to have the promise of holding "the keys of the kingdom," but he could not then have been trusting in the blood of Christ for salvation, for he repudiated with scorn the idea that his king should suffer death. Christ taught the doctrines of one God, the universal immortality of man and future retribution for sin according to character. From the Gospels we incidentally learn his opinions on other subjects, such as the ministry of angels, spirit obsession and control; but the three great overshadowing ideas of his religion were, God, immortality, and retribution for evil doing. These three simple thoughts were the life and substance of the faith he gave the world. This, then, is Christianity in its earliest and purest form.

Next, what is Spiritualism? Christians loudly and justly complain that Ingersoll and their other infidel and liberal opponents charge them with holding the obsolete, absurd opinions which their ancestors, believed centuries ago. Spiritualists have equal cause to charge the same criminal unfairness on their Christian adversaries who persistently continue to parade the crude individual notions of some fanatical dreamer as the creed of the Spiritualists; and to hold up the life of some immoral person in their ranks as a fair commentary on the tendency of the philosophy. If the orthodox church is permitted to repudiate the claims of fanatical, polygamous sects, to be the representatives of their religion, they should generously accord to Spiritualists the same right to designate who shall be the exponents of their faith. Passing by, then, the immense diversity of opinions among Spiritualists on some phases of their science, it is safe to affirm that the three great cardinal tenets of early uncorrupted Christianity (God, immortality and retribution), are held to-day by the mass of Spiritualists with a firmer grasp of faith, than by any other religious body in Christendom. Had we space, it would be easy to show that the great mass of refined theology that encumbers the catechisms, is mainly an excrescence that has grown upon the original faith in its long passage through the dark ages of the church, and the most rigid historical examination will fully confirm our seemingly rash assertion that the Spiritualistic body as a whole, has less heresy in its ranks, and diverges less from true Christianity than any other existing sect.

Science and spiritual literature have within the last twenty-five years, so profoundly affected religious thought that the revisions of the Bible and creeds that are now going on, leave little difference between the *enlightened* modern church and really intelligent Spiritualists. The gratifying success already achieved would seem to indicate that the most direct road for Spiritualists to success and usefulness, is to cultivate a friendly alliance with existing church organizations; spread their *best* literature freely, in full confidence that truth in the end will win. The proposition in a late number of the JOURNAL to furnish the clergy good papers free, would prove a grand and successful missionary enterprise. The busy world must always largely imbibe their theology from the ministers, and to gain their co-operation, opens a very inviting field of labor. One man is revolutionizing the old creeds of all Scotland through the young clergy.

Spiritualists sadly feel and confess their present weakness, resulting from their isolated, unorganized condition. The churches feel that they are dying from the paralyzing effects of latent unbelief. Their waning faith needs a fresh impulse from the professed "knowledge" of spiritual science. Union and co-operation would seem to be a mutual necessity. Why should more sects be multiplied? Why build more halls when there are already church accommodations for all christendom? The orthodox machinery of Sunday Schools and other benevolent societies are well organized for effective work; then why not let mutual recrimination cease? Why not stop the childish farce of charging the "mistakes of Moses" and the sins of Joshua's army to Christ and the Modern Church, and the mistakes of Woodhull and Oneidaism to Spiritualism, and join hands in one grand effort to enlighten and uplift humanity. Truth need not fear contact and comparison with error.

Prof. Buchanan and the Religion of Jesus Christ.

To the Editor of the Religio-Philosophical Journal:

Having read your comments upon the pretensions of Prof. Buchanan, to a knowledge of the "wishes of Jesus Christ not possessed by "the rest of mankind," I beg leave to add a few words on the same subject. While the learned Professor insists upon the "religion of Jesus Christ" as an absolutely perfect religion—"the religion of God"—he repudiates as *unreliable* the only records we have (which anybody regards as authentic) purporting to give any account of the life and teachings of Jesus, on earth. On this last point I have no dissent to express. In his Republican Hall address of May 25th, he says:

"So far as the religion of Jesus Christ has any authority, power or beauty, that power and beauty belong to Jesus Christ personally, and cannot be transferred to any traditions or to any documents written by his friends or strangers, or their descendants, which cannot be considered even as strictly reliable testimony."

If the obscurity of the language above quoted leaves any ground to doubt whether the learned Professor meant to assert that the "traditions" and "documents" of the new Testament, relating to Jesus, "Cannot be considered as strictly reliable testimony," his subsequent address delivered in the same Hall on the 22nd of June, and published in the *Banner of Light* of the 9th inst., removes that ground, for, in the last mentioned address, he asserts "that the religion of Jesus Christ is the religion of God, as embodied in the great prophetic teacher and exemplar, Jesus, the most divine of the angels, and that the religion of the New Testament is substantially the same religion, being an *imperfect* record of the religion of Jesus, *made in a barbarous age*."

In his article published in your paper of the 9th inst., he is still more explicit. In that he says:

"In cultivating intercourse with the Spirit-world as an adjunct to science, for the development of religious truth, and exaltation of our religious sentiments, we become entirely independent of those Biblical writings which have so long ruled and misled mankind, the evil tendencies of which have been so well illustrated in the recent essay of Prof. Denton and by many other able writers."

Now, inasmuch as independently of the "traditions" and "documents" of the New Testament, we have not a single sentence purporting to be contemporaneous history of the sayings and doings of Jesus, in his earth life, whence are we to obtain a reliable knowledge of the "religion of Jesus Christ?" Manifestly, there can be but one other source of such knowledge, and that is direct communications from "the living Christ in heaven." This source of knowledge Prof. B. plainly intimates is accessible to himself; for in his first-mentioned address, referring to his new church, he says:

"I speak of Jesus Christ as a present living friend, in sympathy with whom, and in accordance with whose wishes, I am proceeding in the establishment of this church for the renovation and restoration of his religion."

Now suppose I should resolve to adopt "the religion of Jesus Christ" as the rule of my life, where shall I look for a "reliable" exposition of that religion? Not to the "traditions" and "documents" of the New Testament, for they "cannot be considered even as strictly reliable testimony" being but "an imperfect record of the religion of Jesus made in a barbarous age." Surely, not to any other of "those Biblical writings which (Prof. B. says) have so long ruled and misled mankind, the evil tendencies of which have been so well illustrated in the recent essay of Prof. Denton and by many other able writers." Clearly, then, I must seek knowledge from some one who is in direct communication with "the living Christ in heaven," and who receives oracular instructions immediately from him. And as Prof. B. is the only person I know of who is favored with such facilities, I must apply to him for a reliable exposition of that religion in which I desire to make the rule of my life and conduct. But then the learned Professor tell us, in his first-mentioned address, that "Jesus Christ in person is a higher authority than any hearsay or tradition about himself." And would any information I could obtain from Prof. B. as to communications received by him from the source mentioned, be anything more than *hearsay?*

The learned Professor also says, "that ever since his ascension, he (Jesus Christ) has been a presence and an inspiration to his sincere followers," etc. He would probably interpret this to mean, that the man who always acts according to the honest dictates of his conscience and judgment, is inspired by "the living Christ in heaven" so to act, even though he has no facilities for direct communication with that exalted being. If so, then he must rely, after all, upon his own judgment and conscience to determine what is an inspiration.

I admit that the religion of Jesus, as given to us in the New Testament, abounds in good and beautiful precepts and sentiments. But it is not free from defects and blemishes, as Prof. B. tacitly admits. If the New Testament does not give us a correct and reliable exposition of the "religion of Jesus Christ," and Prof. B. has any other facilities for ascertaining what that religion really was intended to teach, he ought not to expect less favored persons, who have only their own judgment and conscience to rely upon, to accept his dictum as authority in the premises. It is only "hearsay" at the best.

In conclusion I desire to express my admiration of the lofty, pure and benign moral and religious sentiments which pervade several of the addresses and essays of Prof. B. which I have lately read. I admire them, however, because they challenge the approval of my judgment and conscience—the only guides that have been vouchsafed to me, to enable me to distinguish between right and wrong, good and evil.

Washington, Aug. 10, 1879. J. J. C.

Lake Pleasant Camp Meeting.

I write from my tent among the trees. All about me the women are busy getting breakfasts, the men "doing chores,"—bringing water, getting provisions for the day from wagons, etc. I have just had a good breakfast at the dining hall, where over a hundred were eating. Over three hundred tents and cottages are here,—a city in the forest. Here we have the lake, the hills and pines, the level meadow westward, and the mountains in the distance. At Onset Bay I was by the seaside, with the lovely view down the bay, and the sweet breath of the ocean air. I like both, and the change from the sea to the hills is pleasant. Many visit both camps.

Probably you have some report of last Sunday's meetings here, and I will only say that the large audiences were interested and held closely attentive by the addresses of Mr. Colville and Mrs. Richmond.

In the evenings of Sunday and each following night, spirited conferences have been held in the hall over the dining room, with from 200 to 300 in attendance. A variety of topics have been touched on, and the efforts to enforce Sabbath observances and Bible reading in schools, to avoid just and equal taxation of churches, and to make the State a means of abridging liberty of conscience and speech, contrary to the genius and spirit, and to the very letter, indeed, of our National Constitution, have been earnestly discussed. One resolution, among several passed, gives the gist of the matter.

"*Resolved*,—That while we, Spiritualists and liberal thinkers, respect and if need be will defend, the religious liberty of every sect, we demand for ourselves an equal respect and freedom."

A section of the Hoosac Tunnel Railroad, route from Troy to Boston, the forty miles from North Adams to Greenfield, is under direct control of the State, and Gov. Talbot had been petitioned by some orthodox Sunday Schools in this region to stop the running of Sunday excursion trains over that section, and had done so, under an old law, manifestly to block the progress of this heretical camp meeting, but he did not stop the freight trains, as the road could hardly stand that. On Sunday morning John Adams, General Superintendent of the road, sent orders all along its route that "*no freight-trains must pass Lake Pleasant that day, as it would disturb a religious meeting held there*." That man is a wit and a genius, *and knows a hypocrite!*

Yesterday afternoon, George A. Fuller, of New Hampshire, spoke from the stand to a good audience on "the Rising Faith,"—treating Spiritualism as the coming religion in a clear and earnest manner. He is an unassuming young man of fine integrity and good ability, who has done good work in his State, and is content to let that work be his praise.

E. V. Wilson is here in his large tent, holding conferences and circles, and seems to be renewing his strength for a platform talk next Sunday. Many other mediums are here, of varied gifts, and their séances add to the interest and value of the camp, as a necessary and important part of the education here.

Mrs. K. R. Stiles, of Worcester, an accomplished and earnest woman, has interested me much by her fine spirit-sight and descriptions of the unseen people. The fine music of the Fitchburgh band, giving their morning entertainment, comes to me as I close. Yours, truly, G. B. STEBBINS.

The King and Kingdom of Hell," the subject of a lecture of Mrs. Emma Hardinge-Britten, has been published in book form.

Woman's Words is the name of a very interesting monthly published in Philadelphia. It is printed on fine tinted paper, and is a compend of nearly everything that concerns women.



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262126

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	‡7:00 a m
9:15 p m†	Sioux City and Yankton Express	‡6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	‡7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

*Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

Leave.		Arrive.
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
		*7:00 p m
6:15 p m*	Junction Passenger	*6:15 a m

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
8:00 a m*	Milwaukee Fast Mail	*4:00 p m
8:00 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	‡3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	3:00 p m
4:10 p m*	Kenosha Passenger	*9:00 a m
5:30 p m*	Winnetka Passenger	*7:15 p m
5:00 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:50 a m
11:00 p m*	Highland Park Passenger	*10:00 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
9:30 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:05 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:40 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m‡	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m‡	LaCrosse Express	‡7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m‡	Winona and New Ulm	‡7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
7:50 a m	Davenport Express	7:45 p m
10:30 a m	Omaha Express	3:40 p m
10:30 a m	Leavenworth and Atchison Express	3:40 p m
5:00 p m	Peru Accommodation	10:20 a m
10:00 p m	Night Express	6:30 a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6:55 a m	Accommodation	6:40 a m
8:30 a m	Accommodation	7:45 a m
11:30 a m	Accommodation	9:10 a m
4:15 p m	Accommodation	1:30 p m
6:15 p m	Accommodation	4:30 p m
7:10 p m	Accommodation	6:30 p m
11:30 p m*	Accommodation	*11:00 p m
1:15 p m†	Accommodation	†10:05 a m

*Saturdays and Thursdays only.
†Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Randolph street.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:00 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:45 p m
9:00 a m*	Mobile and New Orleans Express	*7:45 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:00 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:00 a m
9:00 a m*	Chicago and Paducah R. R. Express	3:40 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:40 p m
5:00 p m*	Joliet and Dwight Accommodation	10:00 a m

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EXPLANATIONS OF REFERENCES.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. [illegible] Saturdays and Sundays. [illegible] Sundays and Mondays. [illegible] Sundays only. [illegible] Thursdays and Saturdays only. [illegible] Saturdays only.

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Psychometry—Its Development and Scope—A Defense.

BY WILLIAM EMMETTE COLEMAN.

"I mean to show things as they really are.
* * * * *
"Without, or with, offense to friends and foes,
I sketch the world exactly as it goes."—*Byron.*

"When fiction rises, pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proof, to pass her down."
—*Churchill.*

In the JOURNAL of June 7th last, Dr. J. R. Buchanan assumed to indicate several errors in my remarks upon the psychometric vindication of fraudulent mediums. I, however, re-affirm the truth of every statement assailed, and shall endeavor to prove their correctness beyond reasonable doubt. Dr. Buchanan thinks that I have a "graceful facility" for being "unscientific, unjust, and discourteous" to those whom I criticise, without being conscious of so doing. This is a mistake on the part of "my good-natured and semi-omniscient critic,"—"semi-omniscient" in that he claims a better knowledge of my own mind than I have myself. In criticism I am aware that I do not often sacrifice truth for courtesy; I call a spade a spade, fraud is called fraud and an absurdity absurd,—and this is done advisedly and purposely. Honest truth is more important than courtesy; plain matter-of-fact speech is of greater value than a collection of fine words, half-apologetic, half-non-committal. I know at times I have been perhaps over-severe in criticism of error and falsehood:—

"Yet 'twas done,
As skillful surgeons cut beyond the wound,
To make the cure complete."

Desperate diseases require desperate remedies. Spiritualism is infested with a host of crying evils, year by year becoming deeper seated, more intractable, and bolder in aggressive warfare upon the good and true in our cause. It is no time for mealy-mouthed speech and writing; the times demand pointed utterances, homely truths, clearly and forcibly expressed. Discourteous, in a sense, my criticisms may be, but rarely unjust and still more rarely unscientific, in my opinion. It is "unjust and discourteous" in Dr. B. to charge me with a "graceful facility" for continuous unconscious injustice to others. The "graceful *facility*," rests rather with Dr. B.; in proof of which it is incumbent to examine the three examples of my unscientific, unjust, and discourteous conduct mentioned by him in the JOURNAL of June 7th,—all three of which are purely ideal. It is with the kindest feelings to Dr. Buchanan that this paper is written; and it is with deep regret that I feel compelled, in the vindication of scientific truth, to point out the errors in statement of one so advanced in years,—one who has done so much for psychometric truth; but the imperative call of duty, the cause of justice and truth, invites me to the work, and to that call I hope never to be deaf, no matter how thorny the road or how perilous the way in which I am bidden to walk. As indicated in a previous paper, of all men Dr. Buchanan should be one of the last to object to full, frank, and vigorous criticism, considering his almost life-long example in that regard.

Despite Professor Buchanan's unfavorable estimate thereof, my remarks upon psychometry and fraudulent mediumship have been warmly commended both by practical psychometers and psychometrical experimenters. A careful philosophic writer upon psychometry (not Prof. Denton) writes as follows: "Your criticism upon those psychometric readings was just the thing. It was so just, and pointed out such important principles relative to the faculty, its abuse, etc., that I was greatly pleased with it. When will our people learn wisdom,—learn to guard those precious gifts of nature and of the spirits, as treasures that may be robbed of their worth by misuse or by lightly handling? I had thought better things of Buchanan. He must be an enthusiast, with quite a tinge of fanaticism. He may be in his dotage. He will probably make his students in psychometry serve his ideas after the manner of Kardec, though it be unconsciously on the part of master and subject." Prof. Denton, who as a scientific psychometrical investigator stands second to none, informs me that he was glad to see my Miller article. "Psychometry," says he, "like clairvoyance and all forms of mediumship, requires the exercise of the greatest caution; and self-deception is very easy." The following communication has been received from an excellent psychometer: "I am very glad that you are replying to that statement of Miller's on psychometric evidence, etc. I deeply felt how much a reply was needed. The idea of compelling psychometry into the service of fraud, through the ignorance of its advocates, is indeed deplorable. But how is it to be helped? I am inclined to the opinion that the wife of Dr. Buchanan was more cautious than he, and possibly a better reasoner also, and that during her life she tempered his zeal to some extent. Since her death he has given evidence of lack of judgment that is surprising. I know he was preparing for his present indiscriminate endorsement of mediumship, clairvoyance and psychometry before her death; but I am of the opinion that her good sense was, to some extent, a moderator of his intemperate zeal. One thing is evident: since her death, or since about that time, he has has been without a greatly needed balance." Another excellent psychometer has expressed his cordial approval of my Miller article, and says that my allusions to Dr. Buchanan were just and timely. Dr. B. charges me with numerous "gratuitous assumptions," oblivious of the fact that assumptions constitute so large a portion of all his writings. This trait in them is very marked; and well has a scientific writer said: "The assumptive side of Prof. B's character has been known to me since 1834, and one of these days I will have something to write upon it, J—— C——t to the contrary notwithstanding." One of America's ablest Spiritualists has just written me: "Buchanan proves himself what I have ever regarded him—weak. You met him with annihilation!" Concerning his recent assumptions regarding his being deputed to re-establish the church of Christ on earth, a Spiritual paper has pertinently remarked: "It would be hard to find in the inculcations of any writer or class of writers, more unsupported dogmatism than is crowded into these few paragraphs, on the subject of religion. No pope, high priest, or ecclesiastical patriarch ever enunciated dogmatic theology with greater disregard of reason and propriety than does Prof. Buchanan in laying the theological foundations of his projected church."

My first assertion objected to by Dr. B. is, that psychometry has received "little careful scientific analysis and study;" and in disproof thereof he refers to his lectures and experiments. Now, his lectures, etc., constituted a portion of the "little" to which I referred. Had I said no scientific study, then he might have justly assailed its truth. Mr. Denton and a few others, possibly, have also made some scientific analysis of psychometry; what is that compared with what might have been done in the forty years since its discovery? Out of the thousands of scientists in the world, two or three have tested its claims; and, of these few, only one (Prof. Denton) has given the world any elaborate presentation of its well-attested facts, or of its utility to mankind. It is, therefore, strictly true, that but little scientific analysis and study has been given to psychometry.

Dr. B's first exception is not well taken; but his second involves a series of loose assertions,—and worse,—such as I was surprised to see made by one claiming to be a scientist, and reproving me for supposed scientific inaccuracy. The statement, that Prof. Denton has extended the claims of psychometry far beyond those supposed to be its due by Prof. Buchanan, is denied by the latter; but, as Dr. B. himself is my authority therefor, he thus eats his own words; and this despite the fact that, as he has recently told us, he has never given up his faith in anything he has ever believed,—that is, never changed his mind about anything. He has, in more than one of his printed lectures, or other press contributions, acknowledged that Mr. Denton has extended psychometry into regions beyond what he claimed for it. Now he claims everything for himself, and gives poor Denton credit for nothing except for "verifying" his (B's) previous claims; and, to sustain this assertion, we have given us a quotation from Denton's "Soul of Things," vol. ii., p. 24,—the meaning of which is garbled and perverted to suit Dr. Buchanan's purpose.

"I was not aware," says Denton, "when the first volume of 'The Soul of Things' was written, that many of the discoveries related in that volume had been so fully anticipated by Dr. Buchanan, or I should have been glad to recognize it." Dr. Buchanan says that the passage from his writings quoted by Denton in connection with the above remark "refers to the complete development by psychometry of ancient history, geology, and paleontology." In sorrow be it said, that the passage quoted by Denton, from Buchanan's *Journal of Man*, of 1849, refers to no such thing. It refers to the complete development of ancient history, *in the human realm;* but so far from predicating the development of geology and paleontology by psychometry it expressly excludes it.

What did Dr. B. discover in psychometry?—how far did his conclusions in regard to its scope and power extend, as evidenced by his writings descriptive of his experiments and deductions? Thus far, and no farther: The correct delineation of the mental and physical characteristics of those who have handled or otherwise been in contact with the physical objects experimented upon by the psychometer; and the possible reproduction of the historical or biographical events connected with those *persons.* He limited psychometry strictly to the domain of human beings, and objects, relics, connected with human beings. Not only an autograph or lock of hair, but any object with which man, woman, or child had been associated could, if psychometrized, unfold the true characters, and it might be the life-histories of those so associated. He confined its operation exclusively to the sensing of the mind or soul of man,—with him it was simply a branch of anthropology, of inestimable value in solving problems in psychology, physiology, and human biography and history. That it could be employed to advance our knowledge in geology, and paleontology, seems never to have entered his mind till after Denton's experiments were made known. Dr. B. made a grand discovery in psychometry; he laid its base, discovered its fundamental principles to a considerable extent; but one man cannot discover everything. In every branch of science and art, original discoveries and inventions are almost invariably improved upon,—carried beyond the thought of the mind to whom their first presentation is due. So in psychometry; Dr. B's discovery was taken up by Prof. Denton and family, and through their experiments its domain was vastly extended; it being utilized in fields of research never attempted before, at least in America, yielding results eminently satisfactory and rich in promise.

Dr. B., having perverted the meaning of the passage from his *Journal of Man*, of 1849, wisely refrained from quoting it; but I will do so, however, in its entirety. Let it be read carefully, so that its purport may be clearly perceived; keeping in mind, that Dr. Buchanan, as I have said, restricted the operation of psychometry to mankind,—to the measuring of the mind or soul of man alone. "If, then," said Dr. B., "man, in every act, leaves the impression or daguerreotype of his mental being upon the scenes of his life, and subjects of his action, we are by this law furnished with a new clew to the history of our race; and I think it highly probable, that, by the application of this principle, the chasms of history may be supplied, and a glimpse may be obtained of unrecorded ages and nations whose early history is lost in darkness. The ancient manuscripts, paintings, and other works of art, which still exist, the crucifixes, garments, armor, and other ancient relics, still preserved, are doubtless still instinct with the spirit that produced them, and capable of revealing to psychometric exploration the living realities with which they were once connected. At present, these relics are barren of significance. Their hidden meaning lies waiting the future explorer, as the hieroglyphics of Egypt awaited the arrival of Champollion to interpret their significance.

* * *

"The past is entombed in the present. The world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. [Note the word *mental* here.] The discoveries of psychometry will enable us to explore the history of man [*man*, be it observed], as those of geology enable us to explore the history of the earth; and I believe that hereafter the psychologist and the geologist will go hand in hand,—the one portraying the earth, its animals and its vegetation; while the other portrays the human beings who have roamed over its surface in the shadows and darkness of primeval barbarism. Ay, the mental telescope is now discovered which may pierce the depths of the past, and bring us in full view of all the grand and tragic passages of ancient history."

Mark here, the articles named for psychometric sensing are only those connected with man,—manuscripts, armor, paintings, etc.,—and the results to be derived therefrom are solely the revelations of the characters and actions of the men with whom they had been associated; not a word about geologic or paleontologic specimens being of use in psychometry, or that the past history of such specimens, with that of their surrounding environment, whether human, animal, vegetable or mineral, could be unfolded,—all of which Mr. Denton's experiments for the first time revealed. Moreover, Dr. B. did refer to geology in his closing paragraph above, but in an entirely different sense from that asserted by him. He told us in the JOURNAL, that his quotation, as above, referred to geology being completely developed by psychometry,—a statement about as far from the truth as it is possible to get. He simply compared the discoveries of geology and psychometry as two independent branches of science (as one might compare botany and zoology); affirming that while psychometry would reveal the past history of man, geology would unfold that of lower nature. He makes the province of the two quite distinct, the one science being as prolific in useful results in the department of man as the other is in those of mineral, vegetal and animal life. Not the least actual connection, in their practical workings, is implied between geology and psychometry; but having expressly mapped out, as he did, the fields of labor of the two, with no hint of their association, Dr. B. excluded, so far as he was concerned, the use of psychometry as an aid in geologic researches.

Professor Buchanan tells us that he has not published the entire scope of his discoveries in psychometry; but if he, when he wrote the above in 1849, had any idea of it being used as Mr. Denton afterwards applied it, in geology and paleontology, he certainly would not have used the language he did, in which he not only ignored such application, but virtually excluded it. When Mr. Denton says, in "The Soul of Things," as quoted by Dr. Buchanan in the JOURNAL, that he had been unaware that many of his discoveries had been anticipated by Dr. Buchanan, he has reference solely to anthropologic and pre-historic discoveries, and he had no reference to his geological experiments. Neither myself, nor Prof. Denton, nor any other person that I have heard of, has been able to find in Dr. B.'s writings any intimation that he ever supposed that psychometry could be utilized for other purposes than the measurement of the soul or mind of man, and his cognate physical activities, until Prof. Denton's experiments proved its possibility. Mr. Denton's experiments proved, as he claimed, that all the past, not alone that connected with man, but that existing in geologic periods millions of years before man trod this planet, exists in such a condition that sensitives can, by their spiritual sense, cognize it, as we, by our bodily senses, can cognize the world around us. Of this grand discovery there can be no doubt that Prof. Denton did not, and does not, think that Dr. Buchanan had the faintest idea till after Mr. D.'s experiments were published.

Upon the same page of "The Soul of Things," as the one above referred to, Mr. Denton speaks of Dr. Buchanan as "one of the most vigorous thinkers, boldest writers, and greatest discoverers of this or any age." (A warm panegyric, truly; but should Mr. Denton, owing to Dr. B's more recent extravagances and evident weaknesses, have seen fit to change his opinion concerning the latter's extraordinary merits, I am sure no sensible person would condemn him.) In return for his flattering tribute to his merits, Dr. B. now seeks to claim for himself that to which he has not the least right, but which is justly due to Mr. Denton; and, not content with this, goes on to say that he has made grander discoveries in psychometry than those he has given to the world, thereby intimating that his unknown discoveries are greater than those published by Denton. Mark the contrast! Denton lauds Buchanan as a great discoverer, and gives him full credit for all he has done; Buchanan depreciates all of Denton's work, calling it a mere *verification* of his (B's) previous claims (though, in truth, he had never made any such claims), and says that he has made other discoveries overtopping those published. If his unpublished discoveries (?) are anywise akin in character and reliability to those of Dr. B. anent the Alfred James spirit-writings, or his re-incarnational life history of George Washington, he does wisely in refraining from their publication; and it is to be hoped, for the interests of truth, rational science and common sense, and for the conservation of Dr. Buchanan's reputation, that they may never see the light.

No further evidence is required in proof that Mr. Denton has extended the claims of psychometry far beyond those alleged in its favor by Dr. Buchanan; but I have still another witness to adduce,—the words of Dr. B. himself. In the appendix to Johnson's Cyclopedia, published in 1878, appears a historical sketch of psychometry, written by Dr. J. R. Buchanan for that work. Having had this cyclopedia in my library over a twelvemonth, I was well acquainted with Dr. B.'s sketch therein when I wrote the article criticised by him. In this sketch Dr. B. summarizes the development of what, in 1843, he named psychometry. (*En passant* it may be well to note that, within a year or two, Francis Galton, F.R.S., has employed the term *psychometry* as indicative of quite a different phase of psychologic experiment, and a work by him on this new "psychometry" is announced as preparing for the "International Scientific Series.")

"The word *psychometry*," says B., "which etymologically signifies 'soul-measuring,' was introduced by the undersigned in 1843 to represent the science and the process just discovered, by which the soul or mind may measure and estimate correctly any soul or mind, investigated by means of its emanations and the impressions which it has left upon physical objects." (*Johnson's Cyclopedia*, vol. iv., p. 1653.) Dr. B. here confines its use exclusively to the measurement of one human mind by another, from emanative influences imparted by it to physical objects; no hint being given that aught else than human souls could be thus measured. Dr. B. next gives an outline of what he claims for psychometry, and cites a portion of the quotation from his "Journal of Man," of 1849, given above, and found in Denton's "Soul of Things," in relation to its value in ancient history, through the sensing of the emanations clinging to manuscripts, garments, paintings, etc., all connected with man; but not a word relative to the examination of geologic or paleontologic specimens. Following this, Dr. B. alludes to Prof. Denton's experiments, and here we have his first reference to its use in geologic and cosmic research. Speaking of Mr. Denton's experiments, he says (and note well his words): "In 'The Soul of Things' he claims for psychometry even more than the writer in the way of geologic and cosmic revelations, which are in fact scientific clairvoyance." (p. 1654). He has taken me to task, and charged me with "gratuitous assumption," for asserting that Mr. Denton claimed more for psychometry than he did, when, in truth, I was only repeating what Dr. B. himself had said in a popular cyclopedia. Which Buchanan shall we believe,—the one in *Johnson*, who concurs with myself, or the one of to-day, who eats his own words, and tries to rob Mr. Denton of that which two years ago he affirmed was his due? When Dr. B. said that Denton claimed more than he did in the way of geologic and cosmic revelations, he stated but a half-truth. Prior to Denton's explorations Buchanan claimed nothing at all in the way of geologic and cosmic psychometrization. Dr. B. then gives, in the *Cyclopedia*, a detailed statement of the manner in which Mr. Denton made his psychometric examination of mineral specimens, giving it as a new feature in psychometry, and original with Mr. Denton.

What apology has Dr. Buchanan now to make, (1) for misrepresenting my statements, charging me with stating an untruth, when he and every well-informed person knows that what I said was literally true; (2) for having garbled and mis-stated a quotation from Prof. Denton, making it refer to that to which it had no reference; (3) for perverting, in a remarkable degree, his own language as published in 1849; (4) for claiming for himself that of which his writings give no affirmation, but which their general purport expressly excludes; and (5) for seeking to deprive Prof. Denton of that to which according to his own admission, he is justly entitled, thus denying the truth of his own carefully worded statements prepared for a standard work of reference for the present and coming ages? None of the hypothetical "loose expressions" with which my critic charges me can equal the looseness—to use no harsher term—contained in the letter of Dr. Buchanan under review; and, even were I guilty of the looseness attributed, in view of the foregoing, methinks Dr. B. the last one to publicly call me to account therefor.

Independently of Messrs. Buchanan and Denton, Prof. Gregory, of Edinburgh, arrived at some of the same general conclusions regarding clairvoyant perception through the sensing of physical objects, and, it seems, antedated Dr. B. in some particulars. So far as can be determined, it was in 1849 that Dr. B first published the suggestion of the application of psychometry to the purposes of historic reminiscence, through the use of clothing, painting, and other human relics; but in 1845 scenes in the life of Mary Queen of Scots were vividly reproduced by a sensitive, by having placed in his hand a ring once belonging to that unfortunate queen (Gregory's *Animal Magnetism*, edition of 1877, page 190.) Drs. Gregory and Buchanan were experimenting simultaneously, but independently, it appears, and each arrived at the same general conclusions, in some respects, regarding sensitive clairvoyance (see Gregory's *An. Mag.*, pp. 44, 45, 182, 183, 190). Dr. B. limited the scope of psychometry to the reproduction of events connected with the human race; but Dr. Gregory in 1851 published the following, which goes far beyond anything Buchanan had then said: "This power of seeing the past is truly remarkable, and deeply interesting. It would appear to indicate, that what has once existed, or happened, leaves a trace of some kind, perceptible to the inner vision and soul of man, when no longer obscured or overpowered by the coarser impressions conveyed to the sensorium by the external senses." (*An. Mag.*, p. 45). Dr. Gregory, we see, includes everything that ever existed or happened, not restricting it to things pertaining to man.

The third and last "gratuitous assumption" attributed to me by Dr. B. is, that his "psychometric experiments are mere reproductions of my (his) own thoughts by passive agents." This is another "loose expression" of my critic, as I have never made such a broad, unqualified statement. I advanced proof that *some* of his experiments, as published, indicated that the results obtained were a reflection of his mind; never intimating that such was invariably, or even usually, the case. My remarks were not meant as a reflection upon Dr. B. or his psychometers, but as suggestive of the great care requisite in such experiments to eliminate all emanative influences save those of the object examined. Unconsciously to Dr. B., or other experimenter, the influence of his mind may affect the character of the delineation given. Dr. B. sets up a man of straw,—the idea that I asserted that mesmeric sympathy was paramount in all psychometric investigations,—and, to overthrow his imaginary enemy, produced proof of correct psychometric readings, independent of the influence of other minds,—a truth I have never called in question. Dr. Buchanan, and Mr. and Mrs. Slocum, insist upon attributing to myself and other psychometric critics conclusions and propositions never thought of by us, and which certainly our language does not involve. It seems impossible for them to perceive the difference between denying the absolute infallibility of psychometry, coupled with indications of probable sources of error therein, and the total denial of its truth or value. To me it is a great truth, and of inestimable value; but it is liable to misapplication and careless, unscientific experimentation, besides being in itself fallible and fluctuating. In place of a "Thus saith the Lord," we want no "Thus saith Psychometry," "Thus saith Clairvoyance," or "Thus saith Spirits;" but, in every case, we desire a careful sifting of the facts and conclusions presented, so that, as far as possible, truth only may be elicited.

When Dr. B. says that in his experiments the influence of his mind never affects the results, and that it is immaterial whether the subject matter is known to him or not, he thereby demonstrates that he is as lacking in wise discrimination in this regard as he is in the acceptance as genuine of fraudulent, suspicious and apochryphal Spiritual phenomena,—that he is "uncritical" and "unscientific" in his experiments. In my former paper I submitted two instances in which either the mind of Dr. B., or that of the investigator submitting the object for examination, had undoubtedly affected the psychometric reading. In the case of the reading, from a lock of hair, of George Washington, by one of Dr. B.'s sensitives, in which the character, etc., given coincided most accurately with the peculiar views of the lady sending the lock of hair, her opinions being confided to Dr. B. previous to the examination, no doubt can exist rationally but that the reading was a reflex either of Dr. B.'s mind or of that of the lady-sender, or of both combined. The reading was manifestly incorrect; it represents Washington as having lived some four or five times on earth, in as many different countries and epochs; which was in exact accordance with a supposed spirit communication from Washington previously received by the lady-sender. No sensible

Continued on Eighth Page.

FREE-THOUGHT.

Further Criticism of Dr. Fishbough's Lecture.

BY B. F. UNDERWOOD.

To the Editor of the Religio-Philosophical Journal:

In his remarkable discourse published in the JOURNAL of August 2nd, Mr. Fishbough says that Spiritualism is a word which "must not *be prostituted by an application of any groveling, materialistic or sensual doctrine*;" that "atheism, materialism, infidelity" "naturally recognize *nothing above material and carnal attractions in the commerce between the sexes*;" that the history of atheism, materialism, infidelity "has been a history of *sensualism and so-called free-loveism*." After giving some attention to the case of D. M. Bennett, and a few extracts from the pamphlet by Heywood, for circulating which Mr. Bennett is now suffering imprisonment, the lecturer says "as a Spiritualist, I will say that we have no class affiliation or sympathy with *atheists and free-lovers*." "I consider it," he says, "established then, that *the free-loveism of the country and generation*, is with very slight and unimportant exception the *legitimate outcome*, not of Spiritualism as such, but *of atheism, materialism, or some other form of infidelity*." He admits that there have been persons calling themselves Christians who have departed from the "line of chastity," but *their* error "was of itself *practical infidelity*." "Let them be arraigned, and not their doctrine, as I now arraign *the doctrine that sanctions and promotes their libidinous corruptions*."

"But how have these side streams of *infidelity and its natural concomitant, free-loveism*, flown into the visible ranks of Spiritualism, where they do not belong?"

"*From the atheists and other non-religionists in this world, the spiritual spheres nearest the earth* were largely recruited and had been so for a long time." "It was wisely planned in the councils of the high heavens" (at the advent of modern Spiritualism), that manifestations should be sent not to the church but "to *the lowest moral and spiritual grade of humanity*, as well as to all higher grades who would accept them." The "*poor infidels*" were glad to receive them. But they naturally attracted to themselves spirits that most nearly agreed with them. "Those who had passed into the other life *as materialists and atheists*, were also essentially of the same opinion still, and could only confirm their friends on this side in their *materialistic proclivities to 'eat, drink and be merry*,' and to *indulge in every sensual delight* in moderate and physically healthy freedom." "These sanctions from the Spirit-world whose authority was at first greatly over-estimated, proved dangerously potent."

The lines which I have italicized show that Mr. Fishbough with great looseness of thought, and with glaring injustice to a large and reputable class of thinkers, has confounded a philosophic system or theory with what is sometimes, in conformity with popular ignorance and prejudice, called the "materialism of life"—mere greed, grossness and sensual gratification,—which, indeed, find no sanction in philosophic or scientific materialism, and which, it is not unfair to say, are quite as common among the adherents of religious belief as among "atheists, materialists, infidels." Between the two things thus confounded there is nothing in common, for they differ *toto coelo*; and we have a right to expect that intelligent and fair-minded men who write on the subject of materialism will not fail to make the proper distinction.

Says Fiske: "Such epithets as 'materialism' and 'atheism' being extremely unpopular have long been made to do heavy duty in lieu of argument. In this sort of barbaric warfare the term 'materialism' is especially convenient, by reason of a treacherous ambiguity in its connotations. Certain abstract theorems of metaphysics are correctly described as constituting materialism; and the persons who assert them are correctly called materialists. On the other hand, those persons are popularly called materialists who allow their actions to be guided by the desires of the moment, without reference to any such rule of right living as is termed a 'high ideal of life.' Persons who worship nothing but worldly success, who care for nothing but wealth, or fashionable display, or personal celebrity, or sensual gratification, are thus loosely called materialists. The term can therefore be made to serve as a poisoned weapon, and there are theologians who do not scruple to employ it as such against the upholders of philosophic opinions which they do not like, but are unable to refute. * * It would be hard to find words strong enough to characterize the villainy of such misrepresentations as this, could we fairly suppose them to be deliberately intended. They would imply extreme moral turpitude, were it not that they are so obviously the product of extreme sloveliness of thinking joined with culpable carelessness of assertion."—*Cosmic Philosophy, vol. 2, p. 433–4.*

There is clearly nothing in the philosophy of Materialism that encourages a "groveling" disposition or a "sensual" life. It presents to the world a morality quite as pure and lofty as that of Spiritualism, and an ideal of human excellence not below that of any other system. It recognizes everything that is beautiful, elevating and ennobling in the relation of the sexes, and the importance of controlling the sensuous impulses, and subordinating them to the more enduring pleasures of the intellect and the heart. All its representative writers who have touched on marriage, so far as I know, hold with Buechner that "in its present form and conception it is essentially a product of human culture," and with Strauss that it is necessary "to resist caprice and to uphold marriage, not only as a thing of sensuous desire or esthetic pleasure, but of rational will and moral duty." It will not be denied that the materialistic philosophy, to which Mr. Fishbough with, it seems to me, a strange disregard for facts, ascribes the vagaries of "free-love," and even the sensualism which he finds among Spiritualists, has for exponents some of the brightest and purest minds of the age; nor do I think it can be successfully disputed that the adherents of this philosophic system, in point of intelligence and moral worth, will compare favorably with those who cling to the old theological dogmas, or find comfort and consolation in spiritualistic theories. It is not denied that there are ignorant and superficial persons who under the name of Materialism have advanced crude, undigested ideas that are rejected at once by trained thinkers, and published works that reflect little credit on the author's judgment or taste; but it would be quite as unfair to judge Spiritualism by similar productions written in its defense, as to refer to them as a proper representation of Materialism. It is not denied that there are among materialists persons given to sensualism, as well as to other vices, but unless it can be shown that their immorality is the legitimate consequence of their views, it is quite as unfair to condemn their philosophy on this account as it would be to condemn Christianity, Spiritualism, or Republicanism because some of its adherents and advocates are known to be unworthy men. If it can be shown that there is a larger proportion of "atheists, materialists, infidels," given to vile and vicious practice, than can be found among religionists, *let the evidence be given*, but in the absence of all proof, such statements will only indicate to many readers the power of religious prejudice to narrow and distort the mind.

Why the "spheres," which according to the spiritualistic theory, are the abode of the most ignorant and sensual, should be "largely recruited" from atheists and other non-religionists is not apparent; nor is it clear why these heretics should, in this mundane sphere, be assigned to the lowest moral grade, since in the qualities that constitute true manhood and womanhood on earth they seem to be not inferior to those, who, although having more belief, are evidently not endowed with greater knowledge or more shining virtues.

The fact is Mr. Fishbough assumes all through his discourse that non-religionists, are as a class coarse and sensual, "with proclivities 'to eat, drink and be merry,'" and to find enjoyment wholly or chiefly in gratifying their animal appetites and passions. This might be expected from an ordinary Methodist exhorter, but coming from a cultured and distinguished representative of Modern Spiritualism, it has caused me no little surprise.

Mr. Fishbough seems to hold that as sensuality is the usual and natural concomitant of infidelity, so virtue and purity are the usual and natural accompaniments of religious belief. Here he seems not to have advanced beyond the popular notion. "Unusual piety is, in the popular eyes," says Lange, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotion with coarse selfishness and vicious habits, the ordinary mind has no appreciation." Let history and observation unite in demonstrating that the most intense religious belief and the most sincere worship are compatible in the devotee, with almost every species of vice, while the absence, or comparative absence of religion is possible and consistent with the purest morality and the noblest life. It is the Christian theist, Max Mueller, who declares that "the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms and who had no altars, not even an altar to the Unknown God." It is demonstrably certain that the most strongly religious periods of history—if the chief doctrines of religion be the existence of a God and a future state—have been as little characterized by greatness of virtue as by greatness of intellect. When was belief more unquestioning or sincere than during the middle ages, and when have men been more, sensual and shameless than during certain centuries of that long and dreary night of intellectual and moral darkness? In the ancient world the most religious cities, like Corinth, were often the most profligate and corrupt. In France, in England, in Germany, was virtue more respected, was sensuality less common or less tolerated during the period of faith than in our modern era of "infidelity" and science? In our country, in this generation, do we find more sobriety, self-restraint, genuine respect for woman, and regard for the decencies and proprieties of life among "infidels," than among those with whom the doctrines of religion are matters of certainty, too evident to admit of doubt and too sacred to be discussed? Is it uncommon today, to see men like Epicurus, the Athenian philosopher, who, without religion, are models of temperance and virtue, or men like David, the Hebrew King and the "sweet singer of Israel," who are full of piety and devotion, yet monsters of lust and cruelty? Are the thousands of Christian ministers in this country whose seductions and adulteries have been exposed, and the thousands who have managed to avoid exposure, to be regarded as "atheists, materialists, infidels?" Are their crimes and vices to be ascribed to lack of belief in God or a future life, in which they were indoctrinated from childhood, and of which they are impatient of doubt or criticism? Are the unfortunate victims of bad organizations or bad circumstances who shamelessly sell their bodies for gain "atheists, materialists, infidels?" Are they not on the contrary persons who have been brought up under religious influences, and accustomed to rely on its schemes and promises, instead of a noble life, for ultimate redemption?

Let me not be misunderstood. I admit, and not reluctantly but with pleasure, that strong religious convictions and intense religious feelings are entirely consistent with the noblest moral qualities; and every day we see persons in whom they are found combined. And it is undeniable that in the history and development of man, religion and morality have been more or less associated, although with the progress of enlightenment, religion, considered as a belief in the supernatural and the worship of an unseen intelligence, grows weaker, while morality, which pertains to the relations between men, gains in strength and importance. The whole history of civilization illustrates this fact, on which space will not permit us here to dwell.

The extracts which Mr. Fishbough gives from E. H. Heywood's pamphlet show abundantly the superficiality, flimsiness and coarseness of the production. It advances views, which, if generally reduced to practice, would undoubtedly soon plunge us into social and moral chaos. Yet, in spite of the conviction of Heywood and Bennett, I do not think the work is of a character to cause it to be classed properly with *obscene* literature, or to call for the intervention of the law to prevent its circulation. While in my opinion there is propriety and justice in a law by which indecent books and pictures can be excluded from the mails of the United States—although the present law has objectionable features and ought to be reformed—yet *no works should be suppressed because of the opinions and beliefs which they inculcate*. "Let all men," says the freethinker John Toland, "freely speak what they think, without being ever branded or punished but for wicked practices, and leaving their speculative opinions to be confuted or approved by whoever pleases; then you are sure to hear the whole truth, and till then but very scantily, or obscurely, if at all." This is the right doctrine. With as little sympathy with free-loveism as Mr. Fishbough himself, I yet protest, in the interests of freedom and fair play, against every effort to prevent, by legal interference, the diffusion of free-love sentiments. Very likely "atheism, materialism, infidelity," in the opinion of Mr. Fishbough, is quite as mischievous in its tendency and ruinous in its results as the views advanced in the objectionable pamphlet; and if the immoral tendency of a doctrine or theory is sufficient to warrant its suppression by law, from his stand-point, the State has a perfect right to exclude from the mails, and to prohibit the sale of all "infidel" works.

I am not among those who applaud Mr. Bennett for circulating Heywood's pamphlet after the author himself had been convicted for the same thing. On the contrary, I think it was exceedingly unwise, and for several reasons that can be given; but it is clearly unjust to refer to this as evidence that Mr. Bennett, a bookseller, is in favor of obscenity or even of the views advanced in the pamphlet. Much more unjust is it to represent that the sympathy which has been extended to Mr. Bennett, and the petitions circulated, asking for his pardon by the President of the United States, are evidence that "atheism, materialism, infidelity" is accountable for the free-loveism in this country to-day. Mr. Heywood is a religionist, and claims to get his free-love notions from the Bible. Mr. Bennett is a Spiritualist, (although an atheist I think) and the petitions for his pardon have been signed by all classes of religionists, very generally, by Spiritualists as well as by "infidels," and by persons the great majority of whom, whatever their religious views, have no sympathy with free-loveism. What becomes then of Mr. Fishbough's charge that this theory can be traced to atheism? It is so far as I can see utterly without foundation. As the length of this article admonishes me to close. I reserve for another communication some thoughts on the Ethics of Materialism.

Newport, R. I.

Mr. Kiddle's Revelations Once More.

BY DR. G. BLOEDE.

To the Editor of the Religio-Philosophical Journal.

In the various criticisms of Mr. Kiddle's "Revelations" which have come to my eyes, I find in reviewing the book again one point overlooked, which in my opinion is an important one, as it would seem to bear heavily on the question of the authenticity of the messages, that is the identity of the sources claimed for them, their objective worth and value. This point is the fact, that if not the majority, at least a large number of the communications are not reported, and not claimed as the spontaneous utterances of spirits unexpected by the medium or the attending persons, but are given in answer to the express wishes, the call of the medium or her father for a certain spirit; that they are, as the "magician" would call it, the consequences of "evocation." This circumstance—grateful as we have to be to Mr. Kiddle for its candid statement—in my opinion is apt to detract considerably from the evidence claimed for their identical origin. It seems to me that among the conditions requisite to inspire confidence in the communications by writing mediums, particularly those not entranced, the unexpectedness of the controlling spirit, its spontaneous appearance, is one of the foremost. At least my own experience with writing or talking mediums, point in this direction. I would always be prone to doubt the identity of any spirit that makes its appearance upon the wishes of the medium or the circle, although I do not deny that ardent wish may be one of the magnets that attracts the disembodied to our sphere. But it is certainly excusable if a skeptical mind refuse to take for granted that any spirits of the class which Mr. K has introduced to the world as answering the call of himself or the medium, spirits that represent some of the greatest minds of past ages, should make their ready appearance at the bidding of any obscure mortal. Where this is pretended, it is pardonable to suspect that the conscious or unconscious cerebration—to speak in the Carpenterian style—of the medium and of the circle, may have a great deal to do with the shape and the contents of the alleged communications. If I evoke a Luther, Shakespeare, Bacon, Swedenborg, etc., it is to be presumed according to psychical laws that the spiritual image of the individual in question, even as a creation of my own fancy, is present before the eyes of my mind, and that if I be a medium, that is a sensitive in an abnormal mental condition, and with exalted faculties of expression, I may give for the utterances, what may bear a pretty good resemblance to the individuality before my mind. There may not be the least willful deception in a case like this; on the contrary, the medium be sincerely convinced of her being the mere instrument of the spirit wished for. This would fully account, however, for the undeniable fact that nearly all the communications coming from spirits, evoked by the medium or the circle, remain far below the marks of excellence—and progressed excellence, which we have a right to expect from the class of spirits presented in Mr. K's book. Such communications may be above the intellectual standard of the evokers, but still of no other but human origin.

I would like to say a few words, also, about the pre-eminently Christian character of Mr. K's messages. The author lays great stress on the point that they all confirm the Christian doctrines, but the palpable weakness of this point as an argument for their genuineness, seems that Mr. K has nowhere distinctly and definitely stated what he understands by the Christian doctrines?" If Christianity is something specific, distinguishable from all other religious doctrines, this cannot be the mere fundamental law of humanity,—"Love God before all, and thy neighbor as thyself," which has been preached long before Christ, as well as after him, by many founders of pure religious or philosophical systems. But Christianism proper, as distinguished from and opposed to Buddhism, Paganism, Mohamedanism, etc., is, as history shows, far from being a specific unity. There is a Roman and a Greek Catholic Christian church; there is a Protestant Christianity which has split into numberless sects, all claiming to be in the exclusive possession of the true Christian doctrine. Even if we would assume that all these various creeds have one common centre-doctrine on which they turn, namely, the salvation of the human soul by Christ alone, the Swedenborgians would come to prove that all these Christian churches and sects had not the true Christian religion, which was for the first time given to the world by Emanuel Swedenborg, the servant of the Lord, who received by revelation the key to the spiritual meaning of the word, and revealed the fact that Jesus Christ was not the son of God, but the Lord himself.

No wonder that under these circumstances we are to this very day at a loss to say which are the genuine Christian doctrines, and that we are led to wish that whenever spirits leave their spheres to confirm the Christian doctrines—their identity supposed as out of doubt—they might first of all give us the positive characteristics of the true and unalterable Christian belief. Are the Catholics right or the Protestant? Was Christ a man or a God, or a god-like man, or the Lord in person? Are we to go to heaven through his "blood" alone, or his merits, his doctrines, his examples? Through our faith in him or through our own actions? In short, what is the true Christian doctrine and where is it to be found? Before this question is settled no spirit messages confirmatory of the mere instrument of the Christian doctrines can be assigned any real value in solving the Christian enigma.

Brooklyn, N. Y.

Down in the Deep Valley with High Mountains all Around.

BY A. J. DAVIS.

An esteemed gentleman correspondent sends me the following note of inquiry, which fully explains itself: "Reading your answers in the RELIGIO-PHILOSOPHICAL JOURNAL encourages me to seek of you a solution of some of my own mental experiences. There is nothing in my circumstances or bodily health that could account for the past year's *depression* through which I have passed. For years previously my mind was aglow with the delights of new ideas, and I made what I regard as substantial progress in the new philosophy of Spencer and Darwin. But now a mental darkness is upon me, causing me to doubt what before I supposed was positively known; so that I exclaim in sadness, "O, I am blind!" My blindness of mind is not total, but this dimness or depression I would have removed if possible, and I appeal to you," etc. W. B. L.

ANSWER:—Your mental condition is the reaction from the previous years of unbroken investigation, fascination, and enjoyment. Endless happiness is as impossible as is endless misery. Your intellectual eyes were open so wide and so constantly that now Mother Nature thinks they should be closed in a prolonged season of sleep. You call it "blindness" and "depression." Nature calls it reaction and restoration. You aspire to ascend the great mountains of thought and philosophy. Nature bids you walk meekly and alone in the lowly valley of feeling and recuperation. You may be depressed and disheartened; you may stumble and fall in the vale; but Mother Nature's universal love will not forsake you, and the divine Wisdom will in the right time raise you up.

THE LASTING POWER OF GOOD BOOKS.

"For purposes of mental growth," writes a friend, "which would you counsel me to choose as the better—the society of learned and cultivated men, or the reading of thoughtful books."

ANSWER:—Choose the books and make them your friends. Socially, the lives and habits of learned men do not tend to exalt your feelings or character. When not in the study, or rather when "off duty," the so-called "learned" are far from exemplary in the style of their speech and action. Superstitious minds fancy that clergymen are exalted beyond ordinary temptation. But the ministers themselves are not given over to superstition concerning their superiority to common weaknesses.

Go to your best book for lasting strength and friendship. The best book does not save you the labor of thinking. Avoid books which explain everything. Read a book which compels you to think. Your reason should be inspired and disenthralled; not convinced and put to sleep by what you read.

My neighbor is a plodding character. He exhausts one's fancy by his everlasting literalness. He darkens hope, deplores all generous effort, and depopulates the brain of all cheerful thought. And yet, as the world goes, he is a good man. He is like a scientific book which sets out from materialism and puts you into an everlasting sleep in the unresponsive earth. Give me a sincere book, that was touched here and there by the immortal hand of truth—full of angel speech—lifting the hopes to a loftier sphere, where thought is free to soar and mingle with what is eternal and divine. The tranquil groves and the angel-haunted streams of the Summer-land come to life in true books of inspiration. Whatever is imperishable in Shakespeare, Milton, Bacon, Spencer, Huxley, Darwin, is that *truth* in their books which do for your inmost faculties what sunshine, seed, storms, and tools do for the gardens and harvest fields which bloom with their abundance around you. Oh, the glory and beauty of inspired books! From them burst the sweet harmonies of celestial lands. Their sunny streams flow from the fountains of eternal youth. Forest trees full of singing birds are the chapters of good books with their white leaves.

An inspired book is a book of honestly written truth. It contains the suggestiveness and the enchantments of everlasting principles. A fable told in the interests of truth exists and is believed as the truth itself. A fact told in the interest of falsehood soon falls to sway the human find. A book is your best friend when it compels you to think, disenthralls your reason, enkindles your hopes, vivifies your imagination, dispels the darkness of materialism, and makes easier all the burdens of life.

A MAINE BOY'S MEMORY.

Extraordinary Powers of a Lad of Ten Years—Remarkable Aptitude in Giving Dates—His Familiarity with the Bible.

There is in this city one of the most remarkable boys in the world, probably. He is a son of Col. Fuller, ex-postmaster of Bangor, and is now ten years of age. His intellect is perfectly wonderful, and almost goes beyond belief. The first that his friends noticed of his precocity was about a year ago, when they accidently discovered that he was almost infallible on any date he had ever seen or heard. He went out west with his parents at the time, and as he was walking in company with some relative, in a cemetery, they observed that he would look at a tombstone, read the date of the death recorded and the exact age of the person buried there, and then glance up and tell what day of the week the dead person was born on. This happened on several occasions, and but little attention was paid to it. Finally, however, one of his relatives took pains to look into an old almanac covering some of the dates he had mentioned, and found that the day of the week had been given correctly in every instance. This caused them to ask him questions, when it was discovered that he could almost instantly tell the day of the week on which any date within the last seventy-five years fell. Only yesterday the writer gave the lad dates from 1812 to 1840, and in every case Charlie (that is his given name) gave the day of the week corresponding to that date, and gave it correctly. The longest time occupied in any case was eight seconds, and the shortest was three seconds, the average being about five seconds. It should be remembered that while he answered, there was no book or any article near him from which he could get any aid.

If he has once heard the date of birth, marriage or death of any of his friends, he remembers it, and, of course, from what has been said above, knows on what day of the week the date fell. If one calls his attention to any person, and informs him that the individual was born on a certain day of the week and month, he will, on seeing that person months afterwards, speak up and say that that man's birthday fell on a certain day, which is the date he was casually told so long before. Not a great while ago he walked up to one of his relatives and informed him that it was so and so's birthday, the date of the person's birth having been told him long before. For curiosity, the relative took Charlie by the hand and walked to the place of business of his friend mentioned. "Charlie," remarked the relative to the friend, "says this is your birthday; is it?" "Well, I didn't think of it before," replied the friend; "but he is right; this is my birthday."

He never forgets a date that he has once fixed in his memory, and is almost invaluable as a statistician. He remembers when every president of the United States was born, when inaugurated as president, and how long he served, and when he died. Any of these dates he gives with scarcely a second's thought, as well as hundreds of others of a like nature. Once in a while he makes a momentary mistake, but corrects himself almost instantly, never proceeding till he is absolutely certain of what he has already said.

A still more remarkable fact is that he recollects everything that he does, remembers on what day he did it, where he was at the time, and what were the circumstances that led him to do it. For instance, he will tell where he was on any day within the past two years, and what he was doing. Further, he remembers and can tell everything that his friends have done, providing he has seen them do it, and tell on what date and on what day of the week they did it.

In mathematics, it would be difficult to find a boy of nearly twice his age that can equal him. He computes the most difficult fractions in his head, and will add, subtract, multiply or divide them without difficulty. This all is the more wonderful, considering that he has never been taught anything except how to read. One evening about tea-time he was informed that the double of two was four. He was informed that the process of getting that result was called multiplication, and that it was all given in the arithmetic. He immediately got an arithmetic into his hands, found the multiplication table, and had all of it by heart at the breakfast table the next morning.

The most remarkable test to which his memory has yet been put is on the Bible. He repeats the name of every book in the Old and New Testaments, in regular order, beginning with Genesis; tells how many chapters each book contains and how many verses in each chapter in several of the books; and on any portion of the Bible he has read—and he has read nearly if not quite all—will tell the substance of any particular verse in any chapter of any particular book. He tells at once where any particular event is described in the Bible, also where the name of any character mentioned in the Scriptures can be found. He not only knows the Bible thoroughly, but can tell without hesitation on what page any particular hymn in Watts' or Moody and Sankey's hymn-books can be found.

Not long ago he greatly amused some of his friends by correcting an almanac. A lady wished to try him on the days of the week on which certain dates, many years ago, fell. She gave a date and asked him on what day it fell. He promptly informed her. She looked at the almanac for that year, month and day. Alas for Charlie! thought she, as his answer did not agree with the almanac. Charlie wouldn't give up, however, but declared that he knew the almanac was wrong. "Haven't you another almanac of that year?" inquired one of Charlie's confidential friends. "I have," replied the lady, and produced it. On comparing the two almanacs it was discovered that the first one was wrong, and that Charlie was right, a mistake having been made by the party who compiled the almanac.

His habits are peculiar. He never plays with other boys, but is continually busy in reading. Oftentimes he takes an unabridged dictionary and studies it hour after hour, never seeming to consider it anything but a pleasure to do it. In fact, he takes no comfort unless busying his brain about something. If there is anything he does not understand he keeps at it until he does understand it, and then it is next to impossible for him to forget it. One would naturally suppose that a child with such unusual powers would gradually fail and fade away, but, singularly enough, he is constantly growing stronger and more healthy.

Very many will think, perhaps, that his ability in giving the day of the week, etc., on which a date falls, is an act of memory merely, and that he has learned what day of the week each date for several years past has fallen on. This is not so, however. He does it by some mathematical process, as he as readily answers about dates the days of the week of which he has never seen. What this process is he himself cannot explain.

Scarcely any of the above will seem credible, but we assure the readers of the *Commercial* that it is true in every particular, as scores of those acquainted with the circumstances can testify. The lad is, we repeat, one of the most wonderful in the world, and his career will be watched with interest.—*Bangor (Me.) Commercial.*

Private Seance with Mrs. Billing.

There were seven ladies and two gentlemen present; most of them were mediums, and all engaged in the cause. During the first part, a lady sang four songs, and four different spirit-voices (two women's voices, one man's voice, and a child's voice) accompanied the singer.

Then came "Ski," and saluted all, going particularly into affairs, advising, encouraging, and giving tests. Spirit-friends of sitters then came and spoke to them as in earth-life, producing a feeling of certainty and satisfaction, which is inexpressible. Several clairvoyants in the circle now began to see well, and corroborate one another. When historical spirits and guides of those who work in the movement were described, "Ski" would give names and additional particulars, so that it was a question whether the physical sitters were more intimately blended with the spiritual state or the spiritual visitants with the physical state. It was a wonderful demonstration of the spirituality of man while in the body, and that existence is perpetuated for centuries after the loss of the mortal body, thus implying a continued immortality, an eternal individuality. Powerful spirits spoke to Spiritual workers in words of encouragement too sacred for public statement, and made clear the use and purpose of much that is obscure in the working of our movement. This was itself a great use, for many of us are apt to forget that Spiritualism is a spiritual work, and to regard it as any other piece of human business or avocation.—*Medium and Daybreak.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

The earlier part of Anna E. Dickinson's life is a fine illustration of heroism, will, endurance and courage. Born in Philadelphia, in 1842, of Quaker parentage, the youngest of five children, in her second year, her mother was left a widow, with nothing save the toil of her two hands to keep the little flock from starvation. But Mrs. D., though reared in refinement and affluence, was grandly equal to the emergency. In addition to the care of her little ones, she kept boarders, and had a small school. She has since described the wayward and imperious Anna, as a greater trial than all else together, for this vehement, restless, masterful nature was with difficulty adjusted to life and its conditions. The mother was the savior; a woman less wise in her tenderness might have wrought incomparable harm, unwittingly.

At school, the young girl was a constant trial in her rebellion to discipline and authority; her one redeeming trait being a love of right, making her always eager to be a champion for the weak and the oppressed. A passion for justice was ever the brightest spot in her nature. At this period of life she stood alone, unbalanced, impetuous, dissatisfied, misunderstood; with the fire of genius struggling fitfully through her discordant endowments. Owing to poverty, she was sent to the free school of the Friends, where she met with taunts for her poor clothing. This challenged her energy, and she inwardly vowed to conquer fate, and win ease and a home for the dearly loved mother.

Fortunately for one of her organization, intellectual taste was early developed; she became a voracious reader, and her retentive memory was stored with much food for after life. Feeling the power within her to move others, she determined, to become, one day, a public speaker. So, gathering school children about her, she carefully watched the effect of her tales of pathos or humor upon the little audience. In order to obtain money for books and lectures, she solicited law copying, run for errands, and did any menial work which she could obtain, once she scrubbed the sidewalk for a quarter of a dollar, so that she could hear Wendall Phillips on the "Lost Arts." Anna was a born radical and protester; she fearlessly sought untaught pathways, and asked for no precedent; she was equal to herself, and to that indomitable courage, the world owes much, and the sorely tried mother the comfort and ease of her declining years. At seventeen, the young Quakeress left school, and applied for a situation at some distance from home, in a district school. The bargain was about to be consummated, when the question of salary arose. One of the trustees replied, "We gave a man twenty-eight dollars a month, but we shall not give you more than sixteen dollars." Though bitterly needing the place, the girl's pride rose to its height, and she returned, with vehemence, "Sir, do you take me to be a fool? Though I am too poor to-day to buy a pair of cotton gloves, I would rather go ragged than accept anything at your hands," and she returned to struggle once more with poverty and discouragement.

Everywhere she saw distinctions made between men and women, in the same kind and quality of labor, which moved her soul to righteous indignation. Almost friendless, entirely penniless, and undisciplined in nature, she vowed to resist this wrong; so, it was fitting that her first public speech should be made in an "Association of Progressive Friends," which met one afternoon, to discuss "woman's rights and wrongs." Her bright, earnest face, and picturesque words, attracted great attention, and the following Sunday she spoke again. She was answered, this time, by a man with questions, sneers, and ridicule, and by the time he had finished, Anna was at a white heat. All the wrongs and struggles which she had heard and endured, became fuel to the flame which glowed in her impetuous breast. Mrs. Stanton, in her "Lives of Eminent Women," describes the scene as grand almost to the point of tragedy. "She poured out such volleys of invective, sarcasm and denunciation, painted the hopelessness of woman with such pathos and power, that her antagonist sank lower and lower into his seat, and buried his head in silence and humiliation, while those who witnessed the scene were melted into tears. Never was an audience more electrified and amazed than they were with the eloquence and power of that young girl. No one knew who she was or whence she came. When she finished, he took his hat and sneaked out of the meeting like a whipped spaniel, to the great amusement of the audience."

Thus at one bound the soul emerged from its chrysalis, electrified by a great idea, and expanded its wings in the broad free air of inspiration. It had found its native and congenial element. A few choice friends gathered around the inexperienced girl, comprehended her genius and her difficulties, and helped give poise to her aspirations. And now follows a strange experience, one which shows that her powers had been measured by spirit friends, and found equal to the great work of helping the nation throw off the incubus of chattel slavery. After reading a pathetic account of incidents in that accursed system, one night, she retired with her mind absorbed in considering the wrongs which were being committed in the land. She passed into a trance, in which she seemed to have become a slave girl, and through long hours she lived over the life of the oppressed. She actually seemed to go through years of that life, the toil, the cold, the hunger, the weariness, the auction-block, the terrible whipping from which she died, in effect, and finally awakened to normal consciousness—with the marks of slavery branded into her fiery soul, and its stigmata upon her aching back. Her friends, in writing or telling of this memorable night, call it a dream, but Miss Dickinson knows it was something more. That wonderful and vivid psychological experience was wrought into her very nature; its awful memory lent lightning to her eloquence, and from that time she became the embodied voice of millions in thralldom. Whenever she rose to speak, the memory of that night came over her like a flood, and for the time, she was one of the proscribed race. Thus was she prepared by spiritual agency, and her own impressible nature for her great career during the war. The first meeting appointed specially for her, was early in 1860, and the subject chosen was, "Woman's Work." Her own early struggles and her inspirational power, lent a ring to her utterances which half the continent has since felt, but it then had the charm of novelty. Women speakers were not as plenteous as they are now, even on the spiritual platform, which has witnessed much eloquence since then. She was a pioneer, and her success compelled respect for womanhood in that comparatively untried field. Miss Dickinson was now frequently in demand, and spent her vacations from teaching in studying and speaking on her favorite topics. Once, several Methodist clergymen attended her lecture to scoff; they were silenced, and some of them converted to a belief in the "Woman's Rights" which they had ridiculed. It is needless to say that before this time reason had led her out of the church, into the broad, liberal field of natural religion. Such a soul was not to be cramped by narrow dogmas.

From this period, Miss Dickinson became more and more in demand for the platform. Her youth, simplicity and directness; her musical, though monotonous voice, produced a marvelous effect upon the large audiences. At one time she secured a situation in the United States Mint, at Philadelphia, which was filled to the entire satisfaction of its directors, but she lost the place by a criticism of Gen. M'Lellan (who was then the General in command of our forces), in one of her lectures. This dismissal threw her permanently into the field, and her fame and power swiftly grew. Her services in arousing the populace to a sense of the intolerable evils of slavery, can scarcely be overstated. During those four years she was an inspired soul, going about with all the ardor of a young Sibyl, to arouse mankind to a realization of the value of the immortal principle of LIBERTY.

It is not given to many to have a mission, though they delude themselves with that fond belief. But Miss Dickinson, through her peculiar organization and susceptibility of inspiration in the direction of Justice and Liberty, was, no doubt, set apart by her nature and by high spiritual intelligences, as a reservoir of magnetic power for that purpose and that occasion. As such her name will go down to posterity. Her work was done bravely and nobly, like that of Joan D'Arc, whose story she so eloquently told. Her subsequent career, also, shows untiring energy and perseverance. Against many obstacles she has studied for the stage, and dramatized her own plays; unsuccessful, she waits years for another trial. Her two literary ventures, "What Answer?" and the Ragged "Register," have many merits, and we may yet see effective work as the result of her indomitable will. However that may be, for her grand efforts in behalf of the enslaved; for her profound and tender sympathy with the wants and needs of woman, as well as for her universally progressive tendencies we have heartfelt and grateful appreciation of Anna E. Dickinson.

HIS CREED.

Charles Dickens' Religion the Religion of Wide Humanity.

Dickens preached—not in church nor from a pulpit, but a gospel which the people understood—the gospel of kindness, sympathy—in a word, humanity. His creed may be found in the following beautiful extracts on the subject of death:

"Even when golden hair lay in a halo on a pillow, round the worn face of a little boy, he said with a radiant smile, 'Dear papa and mamma I am very sorry to leave you both, and to leave my pretty little sister, but I am called, and I must go.' Thus the rustling of an angel's wings got blended with the other echoes, and had in them the breath of heaven."—[Tale of Two Cities, book 2, chap. 21.

"There is no time there, and no trouble there. The spare hand does not tremble; nothing worse than a sweet, bright constancy is in her face She goes next before him—is gone."—[Ibid, book 3, chap. 15.

"The dying boy made answer, 'I shall soon be there.' He spoke of beautiful gardens stretched out before him, and were filled with figures of men, and children, all with light upon their faces; then whispered that 'it was Eden,' and so died."—[Nicholas Nickleby, chap. 58.

"It's turned very dark, sir. Is there any light a-coming? The cart is shaken all to pieces, and the rugged road is very near its end. I'm a gropin'—a gropin' let me catch hold of your hand. Hallowed be the name."

"Dead! my lords and gentlemen. Dead; men and women, born with heavenly compassion in your hearts. And dying thus around us every day!"—[Bleak House, chap. 47.

"He slowly laid his face down upon her bosom, drew his arm close round her neck, and with one parting sob began the world. Not this world, oh, not this! The world that sets this right."—[Ibid, chap. 65.

"If this is sleep, sit by me while I sleep. Turn me to you, for your face is going far off, and I want it to be near." And she died like a child that had gone to sleep.—[David Copperfield, chap. 9.

"Time and the world were slipping from beneath him. He's going out with the tide. • • • And it being low water, he went out with the tide."—[Ibid, chap. 30.

"'Don't cry! Is my chair there? In its old place? • • • That face, so full of pity and grief, that would appeal to me, that solemn hand, upraised towards heaven! It is over."—[Ibid, chap. 53.

"One new mound was there which had not been there last night. Time, burrowing like a mole under the ground, had marked his track, by throwing up another heap of earth."—[Martin Chuzzlewitt, chapter 19.

"She was dead. No sleep so beautiful and calm, so free from trace of pain, so fair to look upon. She seemed a creature fresh from the hand of God, and waiting for the breath of life, not one who had lived and suffered death. She was past all help or need of it. We will not wake her."—[Old Curiosity Shop, chap. 17.

"The hand soon stopped in the midst of them; the light that had always been feeble and dim behind the weak transparency, went out."—[Hard Times, chap. 9.

"For a moment the closed eyelids trembled, and the faintest shadow of a smile was seen. Thus clinging to that slight spar within her arms, the mother drifted out upon the dark and unknown sea that rolls round the world."—[Dombey and Son, vol. 1, chap. 1.

"'It's very near the sea; I hear the waves! The light about the head is shining about me as I go!' The old, old fashion, that came in with our garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll Oh! thank God for that older fashion yet, of immortality! And look upon us, angels of young children, when the swift river bears us to the ocean."—[Ibid, chapter 17.

"In this round world of many circles within circles, do we make a weary journey from the high grade to the low to find at last that they lie close together, that the two extremes touch, and that our journey's end is but one starting place?"—[Ibid, chap. 34.

"A cricket sings upon the hearth; a broken, child's-toy lies upon the ground, and nothing else remains."—[Cricket on the Hearth, chap. 3.

"I am going to heaven! The sunset is very near! and the child who went to heaven rose into the golden air and vanished."—[The Child's Story.

SOUTH AUSTRALIA.

Communication from Rev. John Tyerman.

To the Editor of the Religio-Philosophical Journal:

I have finished my tour round the world, and am once more in Australia, though not at present at home. I reached Sydney on the 13th of May, have done the trip in a little over twelve months. We had a splendid passage from England to Australia, calling at St. Vincent and Cape Town, South Africa, on the way. I was expected to stay a month or two at the latter place and lecture; but having taken my passage through, without securing the privilege of a stop-off, I could not do so. There are several fine Spiritualists there, and a considerable interest is felt in the movement. This is mainly the result of Dr. Peeble's visit there some time ago. His visit is remembered with pleasure, and he is spoken of by the friends in the highest terms.

I lectured on Spiritualism to the passengers in coming out from England, and a lively discussion followed. I also lectured on my way to America, in the California Mail Steamer, and on crossing the Atlantic from New York to England; and in each case there was much interest manifested in the subject, showing that the popular prejudice against it, though still strong in many quarters, is not so bitter and formidable as it once was.

On reaching Sydney, I received a hearty welcome back again, a steam launch being engaged to bring friends to the steamer to meet me, and a complimentary Sunday picnic being held shortly after as a further expression of the good will of the friends. I am happy to say I found my wife and family well, and the cause in a healthy condition.

It was my intention to resume my work in Sydney, that being my home and headquarters. But as Mr. Bright had just taken the Theatre Royal for Sunday lectures for six months, and as there was not room for both of us there without causing a split in the camp, and injuring the movement in the eyes of the public, I had to look out for some other field of labor till his term expires, and I decided upon Adelaide, the capital of South Australia, which is nearly twelve hundred miles from Sydney. This is a very orthodox city, and our cause is new here. But I have met with greater success than I anticipated. The audiences are increasing in numbers, circles are being formed, and a growing interest in the New Dispensation is being manifested. The press has treated me very fairly; and prospects are encouraging, though there is still a hard battle to fight before our principles will meet with that general reception they are justly entitled to.

I am glad to be able to report that the cause in Australia has made considerable progress during my absence. Mrs. Britten was eminently succesful in Melbourne and Sydney. She is now sowing the good seed on large audiences in New Zealand. Mr. Walker, the fine trance medium, has also done an excellent work. He leaves next week for England, and I believe it is his intention to visit America, where I am sure his lectures will be appreciated, and I trust he will meet with a hearty welcome. Mr. Bright is lecturing to large audiences in Sydney, and doing a good work there. The movement in Melbourne is becoming very strong, and the lyceums there and in Sydney are flourishing. In many smaller places I hear the subject of Spiritualism is being investigated; and if people can be induced to examine its claims fairly, I do not fear the results. Baldwin has been here pretending to expose it, but has done it no harm. I have not seen Dr. Slade, nor Jesse Shepard, and I think they have left the colonies. Opinions are divided as to their merits; but I suppose both are genuine mediums. I hope the good cause is prospering in America. I shall always look back upon my visit to your country with a good deal of satisfaction and pleasure.

Adelaide, South Australia, July 10, '79.

A Voice from Sydney, New South Wales, in Defence of Mrs. Britten.

To the Editor of the Religio-Philosophical Journal:

In an editorial paragraph in the JOURNAL of April 12th, 1879, drawing the attention of your readers to "Spiritualism in Australia and the *Harbinger of Light*," you are led by articles in the above paper to make remarks reflecting on the conduct of Mrs. Emma Hardinge-Britten, and state that she "intended to visit Melbourne at her own convenience and to ignore both the Association and Mr. Walker and was determined to speak, whether he was lecturing or not;" and you further give the following quotation from the *Harbinger of Light*: "It is to be regretted that Mrs. Britten has taken this course, which will certainly lower her in the estimation of many who were her friends. A full committee of eighteen have unanimously passed a resolution to ignore her and her movement here."

Now, sir, in justice to Mrs. Britten, a lady who by her eloquence, earnestness and devotion to the cause of Spiritualism, has done an incalculable amount of good in Australia, I feel impelled to state that with the exception of the last sentence of the last paragraph, there is no truth whatever in the statement.

Through a Melbourne friend, I have read the whole of the correspondence that passed between Mrs. Britten and the Melbourne Association, and being a disinterested party, I can conscientiously say that in my opinion, the conduct of the Association towards Mrs. Britten, was selfish, insulting and unmanly, and their not only carrying out their threat to "ignore her" but actually subsidizing a lady to lecture in opposition to her, was contemptible in the extreme—the more so when you consider that Mrs. Britten was originally induced to visit Australia by this Association.

Your not having an opportunity of perusing the correspondence, it will be difficult for you to see the animus that prompted the action of the Association, but when I tell you that I have seen a letter from a leading member of the Association to Mr. Thos. Walker, in which it was stated that no lecturer would be acknowledged or supported by the Association unless he (or she) placed himself unreservedly in the hands of the Association, you will at once understand it. This demand would be very well if the Association guaranteed the remuneration, but as in Australia such is not the case—it is absurd—and Mrs. Britten very properly resisted it.

To show that I have no partisan feeling in the matter, I wish to state that one of the oldest and dearest friends I have, is a member of the Association and took an active part against Mrs. Britten. However, I am strongly impressed that a large majority of the members of the Association, now regret the action taken by them a great deal more than even Mrs. Britten has had occasion to do.

Your obedient servant and subscriber,
J. R. WILSON.

Park House, Sydney, July 14th, 1879.

Magazines for September just Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Cæsar's Art of War and of Writing; Miss Magdalena Peanuts; On Latmos; Mountains in Literature; Irene, the Missionary; Married Bohemians; The Use of Numbers in Society; The Race, and Why Yale Lost it; American Finances From 1789 to 1835; Genesis; Songs and Eccentricities of Birds; A Tennysonian Retrospect; Recent Novels; A Lesson in a Picture; "Nobility and Gentry;" A Word to Philosophers; Story-Paper Literature; The Contributor's Club; Recent Literature; The Jennings Sanitary Depot and Colonel Geo. E. Waring.

The Psychological Review. (Edward W. Allen, 11 Ave Maria Lane, E. C. London, England, and Hay, Nisbet & Co., 52 Ropework Lane, Glasgow, Scotland). Contents: The Spiritual Pilgrim; Some Thoughts Concerning the Mystical Death; Sermons by a Seer; Materialism in Religious Circles; A Pioneer of Modern Spiritualism; The Popular Faith and the Claims of Spiritualism as a Renewal of Revelation; The Religion of the Future; Notes and Gleanings; Spiritual Lyrics.

La Chaine Magnetique, a monthly published at Paris, France, devoted to the subject of magnetism.

Scribner's Monthly (Scribner & Co., New York City.) Contents: Sandy Hook; The University of Rome; Confidence; "Haworth's;" Brazil; Four-Leaf Clover; Signs and Symbols; My Lord Fairfax of Virginia; A Poor Mother; English Spelling and English Reform; The Art Schools of Philadelphia; Destiny; W. S. Gilbert; A Story of the Dry Season; In Memoriam; September; The Blush; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. The illustrations of this number add much to its beauty.

St. Nicholas (Scribner & Co., New York City). Contents: Frontispiece—Oh, how deep! Three Drews and a Crew; Rosebud; The Chateau D'Oiron; A Soul for Music; Puck and the Butterfly; Rob's Missionary Work; Eyebright; A Run after Sword-fish; Helmets and Violets; Try; Her Fan and Her Furs; On Wheels; One Summer Day; Off for Boy-land; A Queen; Gretelien and Her Queer Stove; So Wise; Pirates of the Chinese Coast; A Jolly Fellowship; Nora's Oil-Well; The Frolicsome Fly; "Buttered Pease" in Choctaw; The Story of a Prince; For very little Folk; Jack-in-the-pulpit; The Letter-Box; The Riddle-Box. Most of the articles are profusely illustrated.

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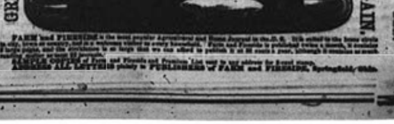



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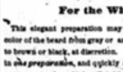
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CHICAGO, ILL., AUGUST 30, 1879.

The "Times" Objects to a Scientific Basis.

A writer whose style, though somewhat hazy, is easily detected, undertakes to controvert some recent remarks of ours, which he quotes as from "a religious journal." We think we can detect a motive for his failure to designate our paper in such a way that the public might distinctly know what "religious journal" was meant. But we will not imitate his bad example; the journal, in which his remarks appear, is the Chicago *Times*.

The remark of ours which excites the potent sarcasm of this writer, is the following: "The cause of the prevailing unbelief in systems of theology, sectarian creeds, and historical assertions in regard to immortality, is, that the advanced intellect of the age *craves a scientific basis for its faith in Spiritual realities*." Having quoted this remark, and mutilated it in the quoting, the ingenious critic assigns to it the following interpretation: "In other words, religion is waning among men because it is impossible scientifically to demonstrate its dogmas."

Now in our remark we spoke of "systems of theology, sectarian creeds, and historical assertions," but not one word of religion; not one word of demonstrating religious dogmas. In the whole of our editorial, from which the writer culls his extract, the word *religion* is not once mentioned. Having put an unauthorized construction on our words, it of course becomes an easy matter for him to tell his readers of "the absurdity involved in these terms;" terms of his own fashioning. But even here he misses his mark. His purpose is to show that religious conviction is none the better or stronger for a scientific basis. In his attempt to do this, he overwhelms us with the following deluge of conundrums:—

"How shall religion be put upon a scientific basis? How shall the spiritual be put upon a material basis? How shall God be created out of Matter? How shall the Unknowable be demonstrated out of the Known? Why should science, which is only another name for knowledge, be expected to furnish a foundation for theology which is the confession of ignorance?"

Before flourishing in our face all these questions, it would have been well if the writer had defined in his own mind what he meant by *religion*, and what by *science*. Evidently his definitions are not such as philosophy is accustomed to accept. Religion certainly is not theology, as this writer assumes it to be in his interpretation of our remarks. Religion may be allied to devout feeling and to the grounds of a belief in spiritual things; theology is the theory of the Divine nature and government, etc.

"To what religion do I belong? To none of all you have named! And why? Because of religion!" Such is the pith of one of Schiller's epigrams; and it well shows the irrationality of the vulgar notion of what constitutes religion. To say that religion cannot have science—knowledge of the phenomena of nature, including the soul of man—for its basis, is as absurd as it would be to say that mathematics do not require axioms for their foundation. Religion may transcend phenomena, and rise into a region which mortal science may not enter; indeed it must do so, in order to attain a wholesome development; but if it have no other basis than the emotions, and reject all that science and reason can offer for its justification, it is little more than a superstition, and, when, its time of trial comes, may be found lamentably wanting.

The definitions of religion surpass our reckoning. Our own postulate is, that religion has its root in the belief, or feeling, that within us or external to us, is an intelligent, supersensual power that can affect us for good. We will, however, accept what our critic gives us as a quotation from Quatrefages: "Religion being a belief in beings superior to man and capable of exercising good or evil influences upon his destiny; and the conviction that the existence of man is not limited to the present life, but that there remains for him a future beyond the grave." This does not harmonize fully with what our critic has already said on the subject; but we will let that pass, accepting it as his sober second thought.

Surely under the definition here given, any scientific confirmation of such a belief must be a new force added to it. Thus, by our critic's own showing, the craving for a scientific basis has its reason. If we can justify so important a belief by an appeal to actual phenomena, it is a gain which no sane man not desiring annihilation, would forego. This is what Spiritualism enables us to do. Therefore Spiritualism is a science; since science "takes cognizance of phenomena, and endeavors to discover their laws."

If our critic errs in his estimate of religion, still more does he err in his notion of what constitutes science. He makes these extraordinary assertions in regard to it:

"To-morrow it will find out that what it considered truth yesterday is error. Religion cannot confess such a principle in itself; but without the confession how can it acquire a scientific basis? Science must go on, confessing, correcting, crying *Peccavi* and *Eureka* until the end of time. How absurd, then, to demand that religion shall have a scientific basis?"

Here the writer confounds hypothesis with science. The blunder is obvious. Science consists in an infallible and unchanging knowledge of phenomena. This writer would make it an *ignis fatuus*. He alludes to its "shifting sands," as if it were something here to-day, and gone to-morrow. His whole argument rests on a palpable misconception, and falls when that is exposed. "Instead, then, of attempting," he says, "to place religion upon a basis consisting of the *shifting sands* of science, would it not be more logical to attempt to find for it a religious basis?" But is not that a little tautological? Is it not equivalent to telling us to base religion on religion? Where the logic comes in, it is difficult to see.

"There are some people," says Professor James, "who seem to think, that any vagary or whim, however unverified, of a scientific man *must needs form an integral part of science itself*; that when Huxley, for example, has ruled feeling out of the game of life, and called it a mere bystander or supernumerary, the matter is settled. I know nothing more deplorable than this undiscriminating gulping-down of everything materialistic as peculiarly scientific. Nothing is scientific but what is clearly formulated, reasoned, and verified."

Let us hear no more after this of the "shifting sands of science." Only that which has been *verified* is a part of science. Under this view, our remark that "the advanced intellect of the age craves a scientific basis for the faith in spiritual realities," is explained and justified; and the attempt to ridicule it as "an absurdity" places the rash adventurer in the predicament of Milo—"wedged in that timber which he strove to rend." And there we leave him.

False and Genuine Spirit Messages.

Improvisation is a common gift among the Italians; but we have never heard of their crediting it to spirits. There may be instances where this has been done; but we think they must be rare. Mrs. Richmond, assuming to be influenced by Adin A. Ballou, gave an address in Chicago, April 3rd, 1879, in which she refers to the commonplace character of most of the communications. She says:

"If you take up a daily paper and see that George Washington has been imprisoned for horse-stealing, or that Benjamin Franklin has been sent to the penitentiary for some trifling offence, you do not straightway associate it with the great departed of those names. But if a message comes from the Spirit-world that offends all the rules of Lindley Murray, and shocks every idea of rhetoric, and is signed by Benjamin Franklin, you straightway attribute it to the electrician and philosopher; or if some words are spoken that are in themselves very imperfect, and the name George Washington given, you think not, perhaps, of the colored barber of that name, but of the distinguished patriot, the father of your country. You should discriminate in spirits.

Here the real difficulty is overlooked. The question is not whether Washington, the colored barber, is speaking, but whether the "control," who claims to be *the* Geo. Washington, is to be received as such in spite of his bad grammar and bad sentiment. From another sentence it would seem that Mrs. Richmond's control entertains views precisely similar to our own on the subject, for he says: "If some one chances to have or to assume a lofty name, it is, therefore no credential unless the message itself and knowledge conveyed be equal with the source whence it is said to come."

Here one of the points that we have been contending for, is yielded. There remains the question, May not the medium himself often give out his own utterances, when he claims they are those of a spirit?

We hardly think that Mrs. Richmond's control would differ from us in giving to this inquiry an affirmative answer. If a Corinna in Italy can improvise verses upon any subject allotted to her by an audience, why may not a Cora do the same in America? It is not necessary that she should be normally conscious of what she is doing. We have already referred to the cases in which persons have improvised very tolerable poetry in their dreams.

But are there no cases where we can have a reasonable assurance that the spirit professing to speak, dictate or write, is the genuine individual he claims to be? Yes, there are many such cases. Mrs. Brown (formerly Mrs. Fish), when in New York (1852), used not unfrequently to give messages which bore the stamp of genuineness. One evening, while Mr. Capron was visiting Mrs. Brown, two young men from Tennessee came in. One of them asked if a spirit could communicate with him, and was answered in the affirmative. "What spirit is it?" "Your father." The young man then wrote down on a piece of paper the following question: "By what means did you die?" Immediately the alphabet was called for, and the word *Poisoned* spelled out. The young man started with evident astonishment, for he did not anticipate so prompt and correct a reply. He then asked if his father had anything to communicate to him, and received the following:

"My son, lift your thoughts to God, and remember your wrongs no more. To dwell upon the past will retard your progress and blight your future prospects. Your path leads on to glory; then labor to overcome evil with good, and a crown of righteousness will be yours in time and eternity. Your affectionate father, HENRY CHAMPION.

The young man then said that his father was murdered by poison administered by a brother, who had escaped the penalty of the law. The son declared that he had been for years determined on avenging his father's death. Unlike Shakespeare's Hamlet, the father advised him to dispel such feelings, and the son declared that from that hour his schemes of revenge would be given up.

Here we have all the elements of a genuine communication: remarkable clairvoyance, noble, christian advice, forgiveness of an injury, good plain English and marks of affection.

A little girl was present with her father; both unknown to Mrs. Brown. The little girl's hand was moved, and she gave signs of being a *sensitive* for writing. The following kind admonition was then spelled out to the father through Mrs. Brown:

"I feel deeply interested in your little daughter. I want you, therefore, to be led according to your own good judgment and reason in regard to taking her into promiscuous parties. She should not always be led by advice which she thinks comes from pure and elevated spirits. My dear David, I will give you a rule by which you and Mary shall always be guided, as you are responsible for the protection and elevation of your children. When a spirit assumes authority in giving directions, follow not such direction. God made you a freeman, and he has given you light and liberty to act accordingly. When a spirit speaks unreasonable things, be kind to him, but maintain your own ground, and gently lead him along in the paths of progression."

In this case, the names of "David" and "Mary" were entirely unknown to the medium, or to any of the company present except the ones to whom the message was delivered.

Instances like these are not so rare as many may suppose. The intent is good, the advice excellent and the language unexceptionable. The clairvoyance implied in the knowledge of the names of father and daughter, is another reason why the communication might be safely accepted as genuine. The internal evidence in both these cases is very strong, and would justify the parties receiving the messages in having faith in their genuineness.

Was It Swedenborg?

Some not very brilliant wag has got up a story of a "Divorce in Spirit-Life," as a burlesque on Col. Eaton's account of the spirit wedding in which his deceased daughter was a supposed party. The burlesque has been copied in the St. Louis *Globe-Democrat*, the Chicago *Tribune* and other papers, and will no doubt be accepted by many persons as a genuine spirit narrative, but the shoulders of Spiritualism are broad, and can bear these and many similar impositions.

If Col. Eaton was misled, it was by phenomena which were undoubtedly of spiritual origin. He is a bold and careful investigator, and if he has been imposed upon, it has not been by human cunning. At Mott's, where he went an unbeliever in materialization, the manifestations were irresistible. His father and mother, his brother-in-law, Gov. Shannon, and several other friends, presented themselves visibly to him and his wife, and in every instance the identification was complete. In conversation the identified spirits showed a knowledge, of which the medium could not have been possessed. On Col. Eaton's asking Shannon to give him his hand, it was given, and two fingers were found wanting, as in earth-life, and this hand was held till it melted away; allusions were made, and information was given, the details of which justify Col. Eaton in his confident belief that these spirits were the persons they appeared to be. His supposed daughter, too, showed a degree of clairvoyance in referring to family incidents, which indicated spiritual powers, if it did not conclusively settle the question of identification.

With regard to the communications said to be from Swedenborg, the internal evidence, in our estimation, fails; and we do not believe that the mind of Swedenborg is represented in them. But the materialized spirit identified by Col. Eaton as his father, seems to have shared his son's impression that Swedenborg was his guide and teacher. We think that much more evidence than has yet been given will be required, however, before it can be made credible that Swedenborg had anything to do with the letters addressed in his name to Col. Eaton.

Was the Colonel deceived, then, by the spirit manifesting itself as his father? That does not necessarily follow. Spirits are fallible; often quite as fallible as mortals; and the spirit-father, impelled by his affections, and influenced by the strong impression, fixed in the son's mind, that Swedenborg was his guide, took it for granted that the fact was such as was desired. The spirit was affected by the thought-sphere of the son, and accepted as a belief what was merely a wish in the mind of the latter. A spirit, brought back to earthly conditions and limitations, often comes with a consciousness quite distinct from that of his normal spiritual state. He has parted for a time with much that is peculiar to that state, and entered into much that is repressive, if not illusive. With every desire to be truthful, he may be misled by what he gets from the mind of his questioner, or from the sphere of another, though distant spirit, yet in the earth-life.

These considerations show how cautious we should be in accepting as infallible the word of any spirit—even of one whom we knew to be sincere and upright, and in whose wish to help us we fully trust. The internal evidence of the communications through Dr. Mansfield is, we think, decisively against their having come from Swedenborg. The remarkable clairvoyance manifested by the doctor may prove nothing but his own well developed psychical powers; and the co-operation of an independent spirit, and that spirit Swedenborg is not needed for a solution of the actual phenomena.

Mr. Henry Kiddle and son accompany our contributor, Mr. S. B. Nichols, to the Lake Pleasant camp meeting this week. We learn that the School Commissioners are anxious that Mr. Kiddle should withdraw his resignation as superintendent of schools, and we hope he will do so.

Decease of Fichte, the Spiritualist.

The last intelligence from Stuttgard, Germany, informs us of the death of Immanuel Hermann Fichte, the celebrated philosopher, co-editor for many years, with Ulrici, of the leading philosophical journal in the German language, and author of numerous works which have won for him high distinction. Born in 1797 he was the son of Johann Gottlieb Fichte, who was born in 1762, and for whom, at his baptism, an aged relative of the mother predicted future eminence. The prophecy was abundantly fulfilled; J. G. Fichte is in the front rank of German philosophy along with Leibnitz and Kant.

I. H. Fichte, the son, has won a renown equally imperishable; but it will be much greater in the future than it is now. One of the earliest papers in which he foreshadows his Spiritualistic stage of thought, was an article on "Soul, Spirit, and Consciousness from the stand-point of Psycho-physical Science." In this, he argues (consistently with the teachings of Spiritualism) that the notions of time and space have their origin in a peculiar feeling of duration and extension which is inseparable from the soul's consciousness of itself; that they have their basis *in the objective nature of the soul itself*, and that time and space are simply the accompanying qualities or, more explicitly, the phenomenal effects of all real things, as such. This solution of the question as to the nature of space and time, and as to the subjective and objective significance of our conceptions of them, is regarded by Fichte as forming the basis of a sound and firmly established philosophy of realism, which yet diminishes in nothing the just priority in rank of the ideal nature of the human spirit, nor takes in the least from the significance and importance of *a priori* truths.

In 1859-60, I. H. Fichte became a convert to Spiritualism through his opportunities of witnessing the pneumatographic and other phenomena which occurred in the presence of his friend Baron Guldenstubbe, a medium, a scholar, and a man of position, whose ample means permitted him to give the manifestations gratuitously to all seekers for the truth. From that time up to the period of his decease, Fichte has been a devoted student of the great subject of pneumatology, and in a work first published within the present year, and entitled "The Worth and the Illusions of Spiritualism," he has presented such a defence of the science as only ignorance can contest. He avows himself explicitly a Spiritualist, and says that the cause of Spiritualism is secure in Germany; that the experiments of Zöllner, Weber, Fechner, and others, have settled the question conclusively for science.

It was a great gain for Spiritualism to have a man like Fichte thus intrepidly, in his old age, enter the breach and bear the banner of truth where so many, under the flag of a pseudo-science, were our scornful opponents. With Hoffman and Fechner he has been the leader in introducing into philosophy the great facts of Spiritualism. The revolution which the infusion is destined to cause, can hardly yet be estimated. The leaven is working, and the signs are most auspicious. Even Hartmann, the famous atheistic and pessimistic philosopher of Berlin, has been forced to admit our phenomena. That they will remain barren in so active a mind, is not probable.

With the exception of the Boston *Herald* and some few other journals, which are not afraid of unpopularity, the secular newspapers, in noticing Fichte's decease, make no reference to the fact of his Spiritualism and his writings in support of the science. We are not surprised at this. But we can bide our time; and so can the fame of Immanuel Hermann Fichte.

A Spiritualist View of Diet.

Mr. J. T. Markley, (Eng.) in a late number of the *Psychological Review*, has an article on the above subject which contains many suggestive ideas. He says: "It is an open question whether eating has not upon the whole a vulgarizing effect upon society in general. Indeed it is a misfortune that man cannot live by faith, and prolong his existence by a constant flow of beautiful thoughts and conceptions."

This may be highly drawn, but we sympathize with his disgust as the gross butcher's fare furnished us in place of beautiful fruits and cleanly cereals, is contrasted. It is also true that spiritual inspiration does not thrive on "the greasy smell of chop-houses and the vulgar fumes of hot-grog."

No class of people understand better the influence of diet than Spiritualists, yet they do not sufficiently comprehend its effects on body and spirit, to make their diet conform to their knowledge; a healthy body is essential to healthy spiritual growth, and this can only be attained by attention to the food partaken. After all has been said, it is not so much the quality as *quantity* of food taken into the stomach that is most injurious. Scarcely a single person in this land of plenty but takes much more food than the wants of the system require. The results are waste of vital power in digestion, and a storing of imperfectly digested material to furnish fuel for disease, or stimulants to the gross desires and appetites.

Mr. Markley well remarks:—

"There is something truly artistic and imaginative in all kinds of garden produce. But the smell of the butcher's slaughter-house, and the premature destruction of calves, seem to savor of mere animal selfishness on the part of those to whom flesh-eating is a daily necessity. The majority of mankind merely live to eat. They never count the moral and intellectual disadvantages of rabid over-feeding. Hence the injury to health and to the refined spiritual faculties of the soul, by reckless, ill-timed, and inartistic meals.

"A Form of Religion."

Mr. B. F. Underwood writes: "I will show the utter untenableness of the position that morality is dependent for its existence and support on Spiritualism or *any other form of religion*." It goes without saying, that a formal morality may exist independently of religion or religious emotion. A man may be strictly moral and have no religion; and a religious man, trusting to his religion for salvation, may be somewhat too careless as to his morals. It needs no long argument to prove all this. It is quite obvious as revealed in actual facts and in the nature of things.

What we would correct is Mr. Underwood's reference to Spiritualism as a "form of religion," whereas it is simply the science of pneumatology. It is not a *form* of religion, though belief in a Love and Intelligence beyond these visible or demonstrable phenomena of the external world, is the very life-spring of all religion worthy of the name. Spiritualism gives a ground and a reason for religion, though it is not a form of religion in itself. This may seem an obvious distinction, but it is one that is too much overlooked. Mr. Underwood overlooks it; the *Alliance* has overlooked it in its recent arguments with the JOURNAL.

The Chinese are a nation of Spiritualists, though they can hardly be called a devout or religious people. We must believe in an absolute principle of goodness and truth, and in a rational Omnipotence through whom that principle is eternalized, if we would unite religion with morality. If we are at the mercy of a Blind Chance, under what is right to-day may be wrong to-morrow, the cosmos is not likely to be a pleasant abiding place for an eternity to truth-loving and justice-loving souls. An enlightened Spiritualism conducts straight to an enlightened Theism—one liberal as the sun and all-embracing as the universe. The sphere of science, as science herself declares, is the sphere of demonstrable phenomena. Beyond that she does not assume to penetrate. Our atheistic and Sadducean friends, however, do not hesitate to enter this forbidden *Beyond* very confidently, as if they were qualified to teach us as to the existence or non-existence of First Causes. As far as they do this, they are indulging in mere speculation; going in direct violation of scientific methods, which it is the boast of materialism and positivism to follow. Spiritualism differs from these systems in being able to point to a mass of thoroughly attested phenomena as its *reason for being*; and it is from phenomena only, combined with the postulates of reason, that all our science is derivable.

"Science," says John Stuart Mill, "is a collection of truths. The language of science is, This is, or, This is not; this does or does not happen. Science takes cognizance of a phenomenon, and endeavors to discover its laws." This definition justifies conclusively our claim that pneumatology is a science. What "form of religion" may spring from it depends altogether on the character mental and emotional, of the recipient of the truth. He may be an atheist; for, as Bishop Butler has truly remarked: "That we are to live hereafter is just as reconcilable with the scheme of atheism, and as well to be accounted for by it as that we are now alive is; and therefore nothing can be more absurd than to argue from that scheme that there can be no future state." As pneumatology is a science, Sadduceeism is doomed, and its extermination among scientific minds is merely a question of time.

"Willful Misrepresentation."

Under this head our brother of the *Banner of Light* grows exceeding wroth over the line, "the Philadelphia organ of our harmonious Boston contemporary," appearing in our issue of the 16th in connection with a slight allusion to the impotent attacks upon us in a weekly publication printed in Philadelphia. For the comfort of our kindhearted though somewhat impulsive elder brother, we will say that we did not intend to be understood as meaning that there was any formal, written, business agreement between the parties. Neither do we imagine that any other reader so understood the line.

We only intended to indicate the very warm accord existing between our Boston contemporary and the blackmailing sheet. Like little dog Tray, our Boston brother is keeping bad company, and when the public see such evidences of cordial sympathy existing between the Boston paper and the Philadelphia sheet, it is justified in holding the supicion that the vile and idiotic course of the latter meets the approval of the former.

We do not intend to be unjust, and if our Boston brother feels aggrieved we regret it, and trust this full and frank explanation will be considered by him as a complete *amende*.

Prof. Wm. Denton.

It is, indeed, an encouraging sign, both of the intelligence of the people and returning financial prosperity, when such able men as Prof. Denton find their engagements pressing them for time. Mr. Denton will attend the Liberal camp-meeting at Lawrence, Kansas, from September 3d to the close, and will afterwards give courses of illustrated scientific lectures in Lawrence, Topeka, and Kansas city. Committees and lecture associations desiring to secure his services the coming season, should lose no time in corresponding with him. His permanent address is Wellesley, Mass.

Blind Hypercriticism.

We recently quoted the following words from a published prayer written by the late Prince Imperial of France: "Grant, O God, that my heart may be penetrated with the conviction that those whom I love and who are dead can see all my actions. Help me that my life shall be worthy of their witness, and my innermost thought shall never make them blush." Of this tender and most natural prayer we remarked: "It is the most obvious aspiration of a high religious Spiritualism;" upon which the *Alliance* has the following comment:

> "The most obvious aspiration of a high religious Spiritualism," then, is to live so that our invisible and departed friends shall never be called to 'blush' for us. Does this not corroborate our statement that Spiritualism is not a religion? Religion relates to God and not to our departed friends.

Here is an utter perversion of the whole spirit of our remark. It shows how much more anxious the *Alliance* is to pick a flaw, than to be sure it is right. The quibble seems intended to convey an obviously false impression.

To whom is the "aspiration" addressed? Surely not to any finite being! It is addressed to the Father of Spirits—to the Infinite God. "Religion," we are told by the *Alliance*, "relates to God and not to departed friends." What, never? Never, directly or indirectly? And so when we pray to God for a beloved relative or friend in distress, we are not religious! Is that so? Religion, then, relates not to what God may have it in his power to do in relieving our friends, or in helping us to such good influences as may keep us righteous in the eyes of our departed loved ones; but religion relates solely to God as an inert, unloving Power quite aloof from our departed friends. Is it so indeed?

We hope the clergy generally will remember this in their prayers next Sunday, and take heed to their words. Indeed the Episcopal Book of Prayer will now have to undergo an entire revision to meet the requirements of our friends of the *Alliance*. We are not sure but the passage, "Give us this day our daily bread," will have to be stricken out, since it relates not to God, but only to what God may do for us. Spiritualism, it seems, is not a religion because we must not pray God that he will help us to do nothing in this life to cause our loving friends in the Spirit-world to blush. Truly the *Alliance* must have been hard pushed for a shot at Spiritualism, to select this as a point for assault. Such carping will hardly go with thinking and reverent minds. The prayer that we may so conduct ourselves that our departed friends will not have cause to blush for us, is merely another form of saying, "Keep us holy in thy sight, O Lord!" To deny to such an expression a religious validity is a quibble without root in any moral or religious earnestness.

Trance Poetry.

An estimable Australian correspondent objects to our somewhat sweeping condemnation of the so-called "trance poetry," extemporized by trance speakers. Such extemporization is not uncommon. We have a friend who has extemporized some quite noble verses in his sleep; but he never claimed that he was spiritually aided. Coleridge tells us he extemporized his poem of Kubla Khan in his sleep; and we would like to see the trance poetry that can equal it. Now with not more than two or three exceptions the trance speakers who have undertaken to extemporize in verse, have given us very poor stuff indeed, considering the impromptu character of the trance poetry our correspondent doubts if any of our living poets could on the spur of the moment do as well.

This may be; one man may rattle off disjointed nonsense much more fluently than another; but it will be nonsense still, and we do not see why the fact of its being impromptu should make it in the least remarkable or acceptable. Our correspondent says: "Much trash is to be expected, both in the lectures and the poems; but is it prudent to denounce them all in such unmeasured terms?" We reply to our friend: Yes; it is prudent, because it is just. Trash is trash, even if it come from the Spirit-world; and we if we esteem it trash, we ought to denounce it as such. One great reason why hardly five per cent. of the spiritual communications are good, earnest, and truthful, is because Spiritualists have eagerly accepted much worthless stuff from its being labeled *spiritual*. How can we expect great and pure spirits to communicate, if we are so stupid in discriminating? We have had enough of trash. Let us put ourselves in the receptive position to get something better. If the poetry really comes from a spirit, why can he not occasionally put a little good work into his poem instead of having it impromptu? It would have a great effect in causing his spiritual claims to be recognized; and we hope the "controls" will consider the matter.

The Ottawa (Kansas) Gazette gives the particulars of a very sad case. July 13th, Mr. Oliver Mottier was married to a very estimable young lady. Two days after the marriage she commenced acting strangely. She went into a trance and her talk appeared to be entirely with Minnehaha or about her, she having previously read of her; then there appeared to be a struggle between Minnehaha and another, a male Indian, to get possession of her mind; the latter succeeding, she commenced going through the war whoop and yells, and all other maneuvers incident to the Indians starting out upon the war path. She was finally pronounced insane by the authorities and taken to the asylum at Osawatomie. A good magnetic physician, and kind treatment would restore her, no doubt, to health, inside of ten days.

An Important Work.

The following is the title of a book to be issued from the press in September:

"'The Modern Bethesda; or, The Gift of Healing Restored,' being some account of the Life and Labors of Dr. J. R. Newton, Healer, with observations on the Nature and Source of the Healing Power, and the Conditions of its Exercise, Notes of valuable Auxiliary Remedies, Health Maxims," etc., being edited by A. E. Newton.

The fame of Dr. Newton as a healer of the sick, during the last twenty years and more, has spread throughout the civilized world, and many thousands of sufferers, "afflicted by all manner of diseases," in this and foreign lands, have borne eager and grateful testimony to the relief, more or less marvelous, that they have received literally from his hands. In this book a great number of these testimonies, many of them given under the solemnity of a legal oath, are put on permanent record, with the names and residences of multitudes more who have declared themselves cured by the same agency of "various ills that flesh is heir to." These testimonies are from all classes of people—clergymen, physicians, editors, lawyers, legislators, merchants, manufacturers, farmers, teachers, laborers, christians of various communions—the rich and the poor, the high and the low—all with one consent bearing witness to the "mighty works" which have been wrought in our own time, and showing beyond all question that a Fount of Healing Virtue, a Bethesda far more capacious and available than was that in ancient Jerusalem, is open for a modern humanity.

Besides all this testimony, the work contains, in its introduction and elsewhere numerous citations from ancient, mediæval and modern history, to show that healing by the laying on of hands, etc., has been practiced to some extent not only in various branches of the Christian church ever since the days of the Apostles, but also in the so-called heathen world long before as well as since the beginning of the Christian era, and continues to the present time.

Its editor, Mr. A. E. Newton, has a high reputation as a scholar, writer and advanced thinker, which gives additional value to the work, which will embrace about four hundred pages octavo. It is to be printed on fine calendered paper, and will contain a superb likeness of Dr. Newton, engraved on steel from a photograph by Bradley & Rulofson, of San Francisco, Cal.

The Essential in Christianity.

The Chicago *Times* says:—

> "A Christian who desires to retain his belief in revelation, and who cannot deny certain hypotheses of science inconsistent with revelation, must suffer keen pangs of conscience and live in a gloomy and beclouded intellectual state."

The Christian who is disturbed by any of the discoveries or hypotheses of science is yet in the externals, and it is the *letter* that killeth him. The science of Spiritualism has made possible and reasonable in a scientific respect, the re-appearance of Christ after his crucifixion, the most incredible event in his history. In none of its universal and essential truths has Christianity been in the slightest degree impaired by the advance of science. On the contrary it has been supplemented and strengthened by phenomena confirming its own. As for its non-essentials, the sooner they are cast off the better. All that is vital in Christianity already rests on a "scientific basis"; and the gushing sympathies of the *Times* should be reserved for those who have not yet learnt the fact. We do not quite agree with our friend that, "nothing, indeed, is left respectable in the Bible except the rhetoric of the Old Testament and the moral code of the New." To a Spiritualist the pneumatology of the Bible is full of interest, confirming and explaining as it does the modern phenomena. New meanings and new solutions of obscure passages continually flash upon the mind of him who now reads the Bible in the light of the advanced psychology of our time, as presented by Fichte, Hoffman, Lötze, and other well-known philosophers. But belief in "revelation" must not include dogmas or interpretations irreconcilable with reason and science. There can be no revelation where the mind is unprepared for it. Even the truth is heresy in some minds.

Business Notices.

J. B. Cruver, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

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NO HIDING PLACE FOR SIN.

Not far away in the unbounded sky,—
Not in the depths of ocean, rolling high,—
Not in the earth—not in the mountain's side,
May mortals from one deed of evil hide.

Not rending clothes—the body laying bare,
Not rubbing it with dust, not plaiting hair,
Not rigid fasting to atone for sin,
Nor lying on the earth, atonement win,
Nor sitting motionless, nor can these gain
Bought purity while man desire retain.

The man that will moral law despise,
Who in his speech refraineth not from lies,
Scoffs at another world—'tis truly said—
"There is no evil path he'll fear to tread!"

THE BRAHMANA.

Him who offendeth not by what he do,
Who in his word and thought is just and true,
And from this triple control never fall,
Him I indeed a true Brahmana call!

Him bursting fetters that would downward bind,
While never trembles his aspiring mind,
Whom mental bondage never may enthrall,
Him I indeed a true Brahmana call!

Who the intolerant can tolerate,
Is free from passion 'mong the passionate,
Whose gentle words fault-finders' frowns forestall,
Him I indeed a true Brahmana call!

Him, who hath passion's evil host defied,
Till fell all hatred, envy, anger, pride,
As falls a mustard seed from point of awl,
Him I indeed a true Brahmana call!

Him who unshackled hath no vain desires
For either world (those peace consuming fires),
With tranquil mind (pertaining to Nirvana),
Him will I call indeed the true Brahmana!

The Ideal and the Real.

Even from the sunny days of childhood, till with hoary locks and weak, trembling footsteps, we reach the brink of the dark river and lay aside the garments of mortality, we dwell in an ideal world. The child sporting among the flowers and gathering pebbles from the brook, when released from the confinement of the school-room, busies his brain in forming plans for the future years. His imagination carries him forward to the time when he will have no more multiplication tables to learn; no more such irksome duties to perform as running of errands, nor will he be required to return from school or play at the time dictated by another; for beyond all these petty annoyances and restraints of childhood, he will be free as the birds that carol above him.

Instead of taking an occasional ride in company with his elders and receiving from them a dime or a quarter with which to purchase confectionery, he will have a fine horse and carriage all his own, and dollars instead of dimes.

Perchance he loves the water, and in fancy rides over the great billows of the ocean, deeming it but sport to climb the giddy mast and lead the free wild life of a sailor-boy. Does music bind him like a spell of enchantment, he dreams of a future full of harmonious sounds, or if more practically inclined, he aspires to the position occupied by those to whom he now looks up to with awe and admiration as they dispose their treasures of wisdom to the seekers after knowledge.

Childhood merges into youth; multiplication tables give place to problems in the higher mathematics; the coveted horse requires care while it gives pleasure; "a life on the ocean wave" is beset with dangers and hardships; the portals to the inner courts of the temple of music are unlocked only by patient, persevering, arduous labor; the life of a teacher has its joys, but they are mingled with headache and heartaches, and the dollars come through toil.

The acme of childish ambition is attained, yet he knows it not, recks it not, for the veil of fancy is rent and he sees the real,—the pleasure truly, and the care as well. There is something still beyond; greater ends to be achieved, higher aims to be reached.

The battle of life is just begun and before him stands the inviting task of building the cottage walls within whose precincts shall be quaffed the sweets of domestic bliss, or of rearing more stately halls in which to bestow his wealth and gather treasures of art, beauty and happiness. There is bright fame to be acquired; there is pure friendship to be sought; there are the mysteries of the universe to be unraveled. Thus a beautiful ideal, like the will-o'-the-wisp in a treacherous marsh, ever floats before the vision of mortal man.

The cottage may be vine-clad and peace dwell within, yet its occupants must labor from day to day, and from year to year to supply it with the comforts of life. The mansion may abound in luxuries, pleasure and blessings, but it is not the Eden fancy painted it, kept, as it were, by unseen hands; there is an undercurrent of anxiety, care and fear, if not of satiety. If *fame* be the object of one's ambition, the victor, or *victim rather*, divines not that envy has concealed sharp thorns beneath the leaves of laurel, till he feels their cruel points upon his brow.

Would he bow at the shrine of nobility of character, amid the outward semblance of goodness which have so oft deceived him, he discerns a fellow being controlling self and circumstances with a strong hand and a holy purpose, performing acts noble and beautiful. The beholder deems that this is his ideal realized, and almost fears that a hidden pair of wings may suddenly appear and bear hence the object of his admiration. Intimate acquaintance, however, and frequency of contact reveal the fact that human frailties still cling to good people; even the wings are forgotten now the discovery of imperfections has destroyed the ideal, and it is laid away with other broken idols.

As we search out mysteries and discover secrets of nature, deeper mysteries and more hidden secrets await our investigations. Thus man passes through life, always unsatisfied, that strange unrest urging him on toward a something in the future, till his years well nigh told, he can hope for little more on earth, save a place in which to end his days. And while there in the autumn time of life, he looks back over the years and sees how his heart's treasures have been taken from him one by one, and how the graves have clustered thicker and thicker around his way. Somehow his ideal of earthly happiness has floated far back into the past, and he discovers "a beautiful isle in the River of Time," and that isle is none other than life's early spring time.

Shall we then conclude that all our dreams of happiness, our longings for and giving friendship, and for all that is good and noble, are but vagaries? Far from it. In this humdrum, prosy world, ideals throwing their bright tints around us, and beguiling us of our weariness, are the poetry of life; and more, far more; denied of fulfilment here, they yet convince us that there is something better in existence than that which is attainable on earth; in the inmost recesses of the heart, they whisper of full fruition in the beyond, where the glorious real shall far transcend all the ideals of earth.

James Nolan, one of Mrs. Hollis-Billing's spirit controls, says: "There are magnetic emanations coming out from the brain continually, and these are like the wires of your telegraph, reaching out from the centre of this magnetic light; and when you think or desire to remember anything, if your brain is *en rapport* with that portion of the magnetic sphere, the memory sought for comes down that magnetic cord. Sometimes it takes you days to get *en rapport* with that peculiar part of the magnetic light that is around you, but when you succeed, then suddenly the thought will flash across your mind, and the memory that you have been trying to recall for days will return to you."

A Formal Withdrawal From the Baptist Church.

The following communication from Mr. D. M. Cole, of Brooklyn, N. Y., formerly a deacon in the Gethsemane Baptist Church of that city, will be read with deep interest. He is a clear thinker and close reasoner, and is one of the strong men of the Brooklyn Spiritual Conference, and one from whom we should expect just such a communication as written below:

To Gethsemane Baptist Church:

DEAR FRIENDS:—As most of you know, I have been of late frequently absent from the church services, and almost entirely so from the prayer-meetings. Perhaps you have begun to suspect that some change has taken place in my feelings or opinions, or both; perhaps you have thought I was getting to be unorthodox in creed, and not in sympathy with your mode of worship. If so you have thought, you were not mistaken.

When I first joined the church, I joined to work. Having the Pastor's Bible Class assigned to me, I studied the Bible faithfully, examined all the commentaries I could get hold of, talked with all who would talk on the subjects involved, and as I had no previous theological training, forcing me to think in certain grooves, almost from the beginning did I commence to question the accepted interpretations and teachings. These questionings have steadily grown in importance and imperative demand of answer, and I find myself now, as I think all will who dispassionately study, widely divergent in opinion from the theology taught in Gethsemane church.

I have been for some months debating what was my duty under these circumstances. I was never exactly orthodox either in teaching or preaching, but I stood as upholding the doctrines of the church. These I have now definitely decided to reject, to preach no more, nor to associate in church relations with those proclaiming such doctrines as I now believe to be false and injurious.

So, for reasons hereafter given, I hereby withdraw the "right hand of fellowship" from Gethsemane church, and declare myself from and after this date no longer responsible in any degree, even by implied endorsement, for your errors in doctrine, your perversions of the Scriptures you worship without understanding or even trying to, your meaningless prayers, or the ecclesiolatry which claims for your church powers Jesus never gave.

I charge the church with teaching and practicing the worship of two Gods, and proclaiming the existence of three. As a scientific absurdity, as derogatory to "the one God," and as hurtful to man, I protest against these teachings and withdraw.

I charge the church with an unreasoning and unreasonable Bible worship—the "Word of God," as you call it—without knowing what the phrase really means—with a devotion to the "letter that killeth," causing you to use pet words as charms, words taking the place of thoughts. I charge on preachers and people habitual perversion and dishonest quotation, applying such Bible words as you choose to such dogmas as you would prove, whether related or not, narrowing or expanding the meaning to suit yourselves, while fiercely denouncing those who by the same process prove your doctrines false. Against this abuse I protest by withdrawal.

I charge the church with holding a doctrine of atonement which is false, impossible and insulting to God, making him to appear cruel, unjust, contemptible; making his love seem like hate, his justice a pitiful selfishness, his omnipotence a miserable failure, his wisdom sheer folly; and this I charge without revealing which one of the many current theories you hold (and I am sure you do not know yourselves), for the idea of atonement in any form is absurd and wicked—anthropomorphism run mad.

I charge the church with holding absurdly contradictory and essentially low and mean views of the character of God, making him only an infinite man with all of man's passions, prejudices and meanness; not proclaiming the God of the universe, who seeks no "glory," who cannot err, cannot fail, who is Love, "The same yesterday, to-day, and forever."

I charge the church with teaching gross materialism, notably in relation to the "resurrection of the body," and the constitution of heaven and hell. You teach the eternity of matter, while you deny it in terms, for you say that material fire shall burn the material body forever, without consuming it, though it is to be the same body which can be consumed in one hour. So heaven is made to be a small place, of definite, small dimensions, and so far as you profess to know anything about its joys, they are not a very refined sensuality—its greatest joy being to escape the physical torture of hell. I have come to believe in a larger God, an inevitable, but not an eternal nor a material hell, a heaven confined to no place, boundless as the possibilities of the human soul.

I charge the church with consecrating hate and deifying selfishness by teaching that God tortures for the sake of torture, inflicting suffering that is not remedial—by this teaching all they can influence that revenge is holy, that cruelty is Godlike, and killing in return for a wound to self-love only an imitation of God—a teaching false, blasphemous, dangerous to society, as fostering crime by making passion the divine law that ought to be obeyed.

I might mention other counts in this indictment, but these are enough, and too grave to permit me to do otherwise than protest and leave you. I have little hope you will reform your theology, and greatly fear the separation I have announced must be final as far as earth life is concerned.

It is not pleasant to me to write this. I have no thought, but of love for every one of you. I know that you are all better than your creed. I know how few of you know what your creed really is. But I hold it my duty to protest against error always, regardless of consequences, and must not permit a merely technical separation which will I confidently expect, in no degree impair our friendly relations, to stand in the way of this.

Please understand distinctly that my decision to withdraw is final; I shall take no notice of any communication from you on this subject. I shall, however, to guard against mis-statement from misapprehension, retain a copy of this letter, and, if attacked, publish it.

Commending you to the loving care of the Father of Light and praying for your more perfect illumination, I remain

Yours for the truth, D. M. COLE.

Brooklyn, N. Y., Feb. 20, 1878.

Kansas Camp-Meeting.

The liberal and spiritual camp meeting at Lawrence, Kansas, Sept. 5th—to 15th, gives promise of great success. The grove is the best camping ground in the west, and a tabernacle seating five thousand has just been erected. Among the speakers who have promised to be present are Prof. Denton, Dr. C. P. Sanford, Thomas Cook, H. D. Mackay, Wm. E. Coleman, O. A. Phelps, Rev. W. E. Copeland, Rev. Geo. W. Cooke, Rev. J. S. Brown, C. W. Kellar, Esq., Gov. Charles Robinson, Judge Bailey, E. Campfield, Capt. J. B. Shane, L. D. Reynolds. Negotiations are also pending with Col. Ingersoll, Hudson Tuttle, Warren Chase, E. V. Wilson, W. F. Jamison, C. Fannie Allyn, J. H. Harter, Geo. W. Julian, and others. Several noted mediums will be present. Tents at low rates. Meals for twenty-five cents each and reasonable lodging can be obtained at the grounds, while in the city board is obtainable for three dollars per week. A party of sixty from Pennsylvania have chartered a car, to attend, for two hundred and fifty dollars, and a distant Kansas county has already secured a dozen tents.

Prof. Denton will certainly be in attendance the whole time, and will deliver his graphic illustrated lectures each evening. On the 9th of September the State Liberal League will be organized, and Wm. E. Coleman has been deputed to deliver an address in behalf of the Liberal League State Committee. Low rates have been obtained on the various railroads, and an immense turnout is confidently anticipated.

J. H. Widstrand, of Grove City, Minnesota, writes: We have had meetings here two Sundays, with a view to start a Liberal Religious Society, and intend to have another next Sunday when probably a Constitution will be adopted.

My Experience with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER TWO.

It is difficult for us, even at this late day, to realize the naturalness of the people in the other world. Still more difficult, if not impossible, was it in the outset of Spiritualism when I became a medium. This was, of course, owing to the fact that the great spiritual teachers, the Sunday school and the pulpit, had from our earliest childhood represented life in the Spirit-world as being in the greatest degree unnatural and even meaningless and objectless, and, to a rational mind, valueless. My relation, however, with the men and women who have revisited us from the spiritual side of existence, has convinced me of their naturalness—a naturalness which they exhibit, not only in their bodily structure, but also in their character, disposition, habits, and peculiarities of mental organization.

Without going into any very great nicety of definition, we will here remark that the word naturalness, in the connection with which we use it, is tantamount to sameness or similarity to that which we have observed among men and women on this side of existence; for evidently anything that distinctly or widely departed from what we have become familiar with as the characteristic modes of mental life among human beings, would be regarded as unnatural.

It is an every day affair with us to hear of people being crazy; and it is equally common for us to hear of one human being, either sane or insane, trying to kill another. But if we had been told, thirty years ago, that there are crazy spirits, and spirits who, whether sane or insane, attempt the life of human beings, we would not have believed it; and many may be unwilling to believe it even now, because such naturalness does not correspond with the unnaturalness which has for ages been depicted to the human family as existing in the Spirit-world. The following interesting case will throw much light upon this subject, showing as it does, not only that our mental states persist after death, but also that our state of knowledge and belief is not suddenly changed by any miraculous process, but follows us into the Spirit-world.

Soon after my development as a medium in St. Louis, other mediums cropped out here and there in various parts of the city, some for one kind of manifestations and some for another. Among them was a young lady who was taken possession of by an influence which seemed to have but one object in view, namely: to force the medium to take the life of her own father and other members of her family. This desperate influence which held the medium for several weeks, and which neither force, nor threats, nor entreaties could in the least divert from its murderous purposes, claimed to be the medium's mother who, while on earth, had repeatedly attempted to take the life of her own husband and her children, and, failing in that, had finally, in a fit of insanity, committed suicide. The veil was slightly parted and she revealed herself in the same state of insane violence as that which she had manifested before her entrance into spirit life.

The friends and relatives of the medium had been kept for several weeks in a constant state of dread and alarm, and were of course very anxious that she should be released from the control of so desperate and irresponsible a mind. They were all either church members or conscientious believers in prayer, the Bible, and the commonly accepted religious teachings of the day; and through one of their number, a gentleman who had been developed as a fine writing medium, instructions were given them for the holding of a special circle at which they would exorcise the spirit. Through the same writing medium there was written out a programme of the order of exercises to be observed at the proposed circle, including the selection of passages from the Bible and the writing of a prayer, which were to be read on the occasion. I myself was a stranger to all the parties; but, although I was invited to attend the proposed circle, and was urged to prevail, if possible, upon my spirit friends to assist them, yet I was simply told that they intended to try to release a medium from a bad influence, but was not informed of the programme of the intended proceedings. As was my custom, I submitted the matter to my spirit guides, at the same time expressing to them my apprehension lest the influence might leave the medium and take possession of me. They bade me go, and trust to them, assuring me that they would take care of me, and, if necessary, control me while at the circle.

When I entered the room in which the circle was held, I found the young lady entranced and seated in a chair, while the rest of the circle were kneeling around her, each one with an outstretched hand resting upon her person. As I entered, a powerful influence took possession of me, and, instead of kneeling with the rest, I remained standing. The friends anxiously urged me to kneel. I was made to inform them that I could not kneel. They commenced reading a selection from the Bible; but the young lady became so boisterous that they could not proceed. Thinking that I was at fault, one of her most intimate friends, asked me, with a good deal of impatience, if I would not kneel to save the medium's life. I immediately became so deeply entranced as to be unconscious, and assuring them that kneeling would not save her, told them that they were in more confusion than the medium; and stamping my foot upon the floor, commanded them in an authoritative tone to rise to their feet. They instantly arose. I then informed them that there was no special or miraculous virtue in the reading of prayers or of the Bible; that such ceremonies were of no avail in counteracting the effects of a natural law; that the case was simply one of the exercise of mind over mind; that the mother's will was superior to that of the daughter's; and that she must be made to release her hold either by persuasion or by compulsion. I was then moved to place my hand upon the head of the medium, made a few passes, and, calling for a glass of water, offered her a drink. She refused to drink, closing her lips and teeth tightly, and her whole body becoming somewhat rigid. I now ordered her to drink, saying with great force and decision, "You shall drink;" and she did drink. Leading her out into the open air, notwithstanding her resistance, I made passes over her head and shoulders, and taking her two hands in mine and bidding her look me steadily in the eye, she was instantly released from an influence that had possessed her for weeks; and was never, to my knowledge, disturbed by it again.

Meeting at Mantua, Ohio.

The annual meeting of the Mantua Society occurred on the first Sunday in August, and was well attended. The forenoon session was delayed by rain, and the regular programme somewhat modified to give an opportunity for Mr. Flower, of Alliance, to speak, so that we missed a treat which was anticipated from that prince among speakers, O. P. Kellogg, who had been employed for both services.

The audience in the forenoon was not large, but when it cleared off, and it was evident that there would be an afternoon session, they flocked in by the score, with their crowded buggies and wagons, till the woods were literally full, and the audience was as large as could get within hearing distance of the stand. Brother Kellogg did well (he always does), but not as well as he does sometimes. He evidently felt that his auditors were tired, as there was a lengthy conference meeting before the address. The Mantua friends provided a sumptuous picnic dinner, and all seemed to enjoy the occasion and the social good cheer and harmony very much. I wish the Spiritualists would have more such meetings. They do good. An important feature of the meeting was the passage of a series of resolutions, presented by a committee of which the writer was chairman. I have not the full text before me, but will try to give you a brief synopsis of the resolutions from notes which I have: They affirm the inherent right of private judgment; recommend the banding together of Spiritualists for purposes of co-operation, self-culture, advancement of truth, etc., but discard all creeds, and even the declaration of any sentiments or principles as the basis of organizations; affirm that our religion must be founded upon facts and demonstrated truths, not upon belief; urge the importance of adhering to the good old terms, "Spiritualism and Spiritualists" in all organizations, and not to weaken or qualify them by the addition of any prefixes or qualifying adjectives; exhorts Spiritualists to stand by their colors in the conflict of opinions, and to ever carry them, and if dragged in the dust, or dishonored by being carried by unworthy hands, let us redeem them from every stain, etc.; deplores the tendency of some educational institutions and public schools, to mix religious with secular education, and calls on Spiritualists everywhere to take early efficient measures, looking toward the establishment of such a school as will do simple justice to our children, be an honor to ourselves and in harmony with the advanced and ever-advancing thought of the nineteenth century. The last deeply deplores the great "social evil" that has been associated with many, charged upon Spiritualism under the name of Free-Love (meaning free lust), and denounces the same both in theory and practice, and "hereby as Spiritualists put ourselves on record as believers in, and defenders of, the purity and sanctity of the marriage relations," etc.

There was no canonizing of St. Bennett for defying the statutes of the land nor shedding of mock tears over the suffering of the poor white-haired old saint. He knew the law and openly defied it, and he must take the consequences. I neither approve or condemn the law at this time, but as a law-abiding citizen recommend obedience to it until it can be amended or repealed. Spiritualists should not be too anxious to rush to the front in sympathizing with and defending every self-styled martyr, simply because the Y. M. C. A. or some Christian church may have been instrumental in his arrest or conviction. Let us "make haste slowly" in such things.

S. BIGELOW.

Neshaminy Falls Camp-Meeting.

To the Editor of the Religio-Philosophical Journal:

It is said that the last wine drank at the marriage feast in Cana, was the best; so we can say that the last Sunday at Neshaminy Grove Camp, was the most auspicious, as to charming weather and enlarged gathering of people. Sunday, Aug. 10th, was the last day for public services in the grove. The people realizing this fact, came in by hundreds, and by 3 P. M. the trains and other conveyances had brought over six thousand souls to witness the closing services. Of course, not all could be accommodated with seats, hence some strolled along the lake, others entered boats and floated on its placid bosom, while some preferred the pro and con movements of the precarious swing. Every one seemed delighted, harmonious and happy.

At 10:30 A. M. President Champion called the meeting to order. The choir sang a Hallelujah chorus, and Prof. Sadhower rendered a cornet solo, "Flee as a Bird to the Mountain. Then the venerable Dr. Watson was introduced to deliver the morning oration. The Doctor commenced by saying, "Sixty-six years ago this day, these eyes first saw the light, yet not in all my past career have I looked upon events and witnessed revolutions half so momentous as those occurring in our midst to-day. The veil that intervenes between this and the Spirit world, is so thin that we can almost feel the breath and see the shadow of the angels as they walk by our side. This approximation of the two worlds is of constant growth, and I opine that the time is not far distant when spirits will stand beside their mediums on the rostrum and address the people."

He then opened the Bible, and said that in the hour allotted to him, he would endeavor to prove to every reasonable man of his audience the entire similarity of the miracles of the Bible with modern spiritual manifestations. In this he proved himself fully able to cope with the subject at issue, for at the close of his lecture comments as to the able discourse were the general theme of conversation. In concluding, the Doctor said that he must pay a compliment to the efficient officers of the First Spiritual Association of Philadelphia, who did so much to make their guests comfortable and happy during the term of the camp-meeting; also to the neighbors of Bucks county, who opened their doors and their hearts to accommodate the speakers and friends, and who send their sons and daughters here that they might receive the new gospel of light and liberty. He had been to many camp-meetings in his life, and had attended this one now for ten days, and must bear witness that this is the best conducted, the best behaved, and the most orderly he had ever attended; he was heartily glad to bear this testimony. 'Tis indeed a compliment to the many thousand that have attended during the progress of the camp-meeting, that their conduct was so uniformly in keeping with that of the true gentleman and lady. Several reasons may be given as a cause to the great harmony that prevailed. Neshaminy Falls Grove is in a farming district; religious sentiments liberal, and morals high toned—no rum sold within miles around. It is said that rum-sellers die in Bucks county for want of patronage, but the main cause of our triumphant success lies in the fact that we had able and well trained speakers, who could bring to the people gems of truth from the Spirit-world, the roots of which they felt growing within themselves, and thus were fascinated with what they heard, and went away rejoicing.

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was loud and clear, and rang through the grove like the voice of an enchantress. She answered subjects given her by the audience, eliciting marked attention from the people.

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were lothe to leave the place. Bonds of sweet communion had to be relinquished, familiar faces to vanish, and voices sweetly toned by loving hearts, had to go to make melody for other ears.

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation, as it involved a heavy expense; but Col. Kase, President Champion, Secretary Hood and others of the committee, are men of large experience and undaunted nerve; and to them is mainly due the credit of the unparalleled success that has blessed our efforts. The dear old JOURNAL has been an excellent factor in our success, for most cordially and gratuitously it sent the notice of our camp-meeting broad-cast over the land, and forwarded package after package of its current issues for free distribution in the grove. These kind favors were not forgotten. President Champion on the last day paid a high compliment to the JOURNAL, and other spiritual papers, and urged people to send in subscriptions.

The four weeks of camp life are passed, but the memory of them will ever remain fresh in our hearts; the assemblies were promiscuous, but great harmony and good will prevailed throughout the term. We suggest but one improvement, and that is in the singing; too much Moody and Sankey affiliation, experimenting with new tunes on old hymns, in which the audience are to join. Spiritualists need spiritual songs. Where are they to be found? With us are to be found some of the best musical composers in the world. Come, some noble brother, give us a cheap tune-book, full of the beautiful songs now extant in sheet music. Brother Bundy, agitate this want in the spiritual ranks, and hold yourself ready to do the printing as soon as the composer furnishes you the plates.

JOHN A. HOOVER.

Philadelphia, Aug. 14th.

The Oil Test Medium.

The Lansing (Mich.) *Republican* contains the following:

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock, Sunday forenoon, in the presence of another lady. He was introduced to a lady rather below medium height, with a slight but well-rounded form, dark auburn hair and brown eyes, and a modest and pleasing address. She explained that she had been subjected to many severe tests since her arrival, and being somewhat fatigued, the results might not be perfectly satisfactory. Stepping to a hand-basin, she washed and wiped her hands, and presented them for examination. They were perfectly dry and cool. She seated herself. The reporter placed his chair in front, a little to the left of the medium, where he could command a full view of her and her surroundings. Her lady friend took a similar position at the right hand. The circle thus formed, the medium soon became apparently unconscious. At no time was any attempt made by the medium to conceal her hands, and her arms were always half-extended, in such a manner that her hands could not come in contact with her body. While in this position a slight spasm passed over her. Extending her left hand to the reporter, palm upward, he observed that it was still dry, but almost instantly it assumed an oily appearance, and there was deposited in the center of the palm a white substance, having the appearance of an ointment, and strongly scented with origanum. About a quarter of a teaspoonful of this substance was taken from the hand and placed upon a piece of paper. It greased the paper. The hand was then wiped clean with a dry cloth, still remaining extended, and in a moment the phenomenon was repeated, but not more than half the quantity produced that appeared the first time. This substance has all the appearance, to the eye, of the origanum ointment made by druggists, and was thus named by the medium. At four o'clock Sunday afternoon this phenomenon was repeated in presence of the reporter and eight other persons, during a general conversation. A spasm convulsed the lady for an instant, her hand was extended, and the same substance was seen to appear. We are informed that many different medicines appear on her hand,—fluid, semi-fluid and solid. One peculiarity is that while the scent of this ointment remained on the hands of others for hours, it passed from the hands of the medium in a few moments, and they became dry and scentless.

How these substances get there is a question which others may decide. If it is legerdemain, it has successfully defied the scrutiny of at least fifty persons who have witnessed it during the past week. The fact that these substances do appear in the lady's hand while open and exposed to the view of spectators, is indisputable.

Mrs. W. H. Comstock writes: My year's subscription does not expire within three months, but I would rather be five years ahead than one behind. I cannot get along without the JOURNAL; would as soon think of getting along without letters from home. God and angels bless you and yours for your noble efforts in trying to purify Spiritualism.

Geo. Lieberknecht writes: I much admire the ability, independence, scholarly ripeness and spiritual freshness of the JOURNAL. I read it with more interest than I ever read any other paper. I have found Mr. Nichols' series of articles quite interesting and instructive.

Notes and Extracts.

The world has grown lean upon faith.

True politics are simply morals applied to public affairs.—*Sumner.*

The spirits are ever striving to clear away the mists of superstition.

It is far easier to prescribe remedies for another than to take the prescription.

Spiritual truth is not sectarian, neither can it be, for truth must be the same wherever found.

Agitation is good or evil according as the objects of the agitation are good or evil.—*Macaulay.*

The dogmatic sermons of Jonathan Edwards were once put forward as the best type of the prevailing theology of America.

To argue with a man who has renounced the use and authority of reason is like administering medicine to the dead.—*Thomas Paine.*

If any one tells you that a mountain has changed its place, believe it; but if any one says that a man has changed his character, believe it not.—*Arabic Proverb.*

Little do men perceive what solitude is and how far it extendeth; for a crowd is not company, and faces but a gallery of pictures, and talk but a tinkling of cymbals where there is no love.—*Bacon.*

They who toil in the fields and workshops of spiritual truth, disseminating and distributing the golden treasures that are revealed to them, will, in spirit life, reap the just fruit of their labors.

Human life resembles the waters of the mighty ocean. At one moment resting in quiet repose—and while in this state of calm even little children became eloquent in their expressions of its loveliness and beauty.

Nobody is more like an honest man than a thorough rogue. When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock within.—*Spurgeon.*

He that has light within his own clear breast
May sit in the center and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun—
Himself his own dungeon. —*Milton.*

Grandma perceived her hopeful grandson at the window, with a watering-pot, sprinkling the heads of the passers-by below. "Child alive, what are you doing!" exclaimed the old lady. "I'm playing God, grandma, and now I'm making it rain!"

There are many mysteries connected with the unfoldments of mankind, but one of the greatest mysteries of the world is, why Christianity, its teachers and accepters, should denounce Spiritualism in all of its phases, and the objective in particular.

A man's understanding seldom fails him unless his will would have it so. If he takes a wrong course, it is most commonly because he goes wilfully out of the way; or, at least, chooses to be bewildered; and there are few, if any, who dreadfully mistake, that are willing to be right.—*John Locke.*

If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.—*Sir J. Herschel.*

Every individual life has a history written by the individual himself, which he alone will be privileged to read. Not a thought conceived but what leaves its impress upon the pages of that book. Every kind act is recorded, every holy aspiration is transformed into a picture that will prove a thing of joy for you to behold in the future.

It is said to be unwise to mourn for the friend who has passed on, because your grief holds the spirit, and causes it to fill you with grief. Rather let your minds wander away into the unknown, and through your falling tears, catch the sounds of familiar voices, and perchance you may perceive their form again bending over you, bidding you weep no more.

Ratiocination—Country Doctor: "Did you take that bottle of medicine to old Mrs. Gambidge's?—because it was very impor——." Surgery Boy: "Oh, yessir. And I'm pretty sure she took it, sir!" Country Doctor (after a pause): "What do you mean by that, sir?" Surgery Boy: "Well, I see the shutters up at the 'ouse as I passed this mornin', sir?"

No pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings, and mists and tempests in the vale below; so always that this prospect be with pity, and not with swelling pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the jewels of truth.—*Bacon's Essays.*

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Continued from First Page.

person believes Washington to have been Abraham, David, Cæsar, Augustus, etc., all merged into one individuality; but the psychometric reading confirms the idea that he was. By the way, as the almost-wholly mythical person known as Abraham was, most probably, much superior to David intellectually and morally, the advantage gained in Abraham being re-incarnated as David (one of the lowest and most despicable characters in Bible history) is not apparent. Either re-incarnation is true or that reading is incorrect. Moreover, the description of the previous lives of Washington is hardly in accord with psychometric principles. The lock of hair examined had no connection with the lives of Abraham and David, but solely with the individuality of Washington. A physical object, mineral or otherwise, only gives the past history of its own life in physical nature, and never gives that preceding its own existence. That individuality to which the lock of hair pertained (if it really was Washington's) began life in 1732, and farther back than that no genuine psychometric delineator can go. Washington never thought that he was Abraham, etc., or had lived before as described by the sensitive; so the lock of hair could not have given off that idea as impressed thereupon by Washington's mind. It is clear, then, that the idea had no legitimate psychometric connection with the lock of hair, but that it was obtained, through mental sympathy, from either Dr. B. or his correspondent,—the Doctor most likely, he being in more intimate *rapport* with the sensitive.

As regards the "James" Spirit-writings, the admissions of Dr. Slocum, and my reply thereto, have evidenced that the minds of those obtaining the readings very sensibly affected the delineations. Those obtained by Mr. Miller were a reflex of his mind, and those obtained by Dr. Buchanan were similarly a reflex of his mentality; the exact agreement between the ideas of Messrs. Miller and Buchanan and the psychometric descriptions of the alleged Spirit writers, being strong evidence of their true reflexive character. The clothing worn by the bogus spirit-forms when they penned the writings examined was subsequently found concealed upon the medium (?), and shortly after a second edition of similar clothing was captured, or enticed from him,—thus proving systematic, continuous fraud. The same forms that wrote the manuscripts examined by the sensitives, and pronounced by them as genuine spirit productions, afterwards appeared night after night dressed in the same or similar garments at séances known to be fraudulent. Evidence of a character sufficient to hang any one in any court in Christendom, if charged with a capital offense, has been adduced proving Mr. James' materialisation performances a fraud from beginning to end. The writings having never emanated from spirits, it is beyond all doubt that the ideas of the psychometers that they did so emanate were derived solely, through mental sympathy, from Messrs. Buchanan and Miller. The denial of this fact by Dr. B., and Mr. and Mrs. Slocum, a million times repeated, weighs not a grain against the "proof palpable" of its truth, as above. Such denials only make us lament the mental condition of the deniers; coupled with regret at the vast injury which such undiscriminating, biased, and unscientific sensitives, thinkers, and investigators are capable of doing in the way of impeding the advance of a true scientific study and analysis of psychometric revealments.

All of the "gratuitous assumptions" with which Dr. B. charged me have been shown to be plain statements of positive facts; while the genuine assumption and looseness of statement, upon the points involved, have been found characteristically prominent in my critic's asseverations. The latter part of Dr. B.'s letter, concerning fraudulent mediumship, the treatment of mediums, and the manner of investigating spirit-phenomena, in which he flounders as successfully, and is as loose and unscientific in statement as in his psychometric criticisms, may receive due attention in a subsequent paper.

Lake Pleasant Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The city of tents still lives and grows—some 320 tents and cottages with about 1,500 dwellers therein. Last Friday night commenced a regular "north-easter,"—such as sweep up the coast from Florida to Maine, always beginning in the South and working northward,—and three days of dismal and drenching rain taxed the endurance and good spirits severely. On Saturday I heard the first part of an excellent and valuable talk by Mrs. Fannie Davis-Smith, of Brandon, Vt., formerly a well-known traveler in the lecture field, and was obliged to leave, by rail, for a Sunday engagement. I hear that on Sunday the dancing pavilion was crowded, and E. V. Wilson and E. S. Wheeler spoke with signal interest and effect, so that all felt benefited and enjoyed the day even amidst the pouring rain. Wilson said he was to go to hell as everybody said, and his first business would be to clutch a poor, weak orthodox preacher under each of his arms and make a break for the upper regions. He meant to "raise hell," that is to lift it into a higher realm. Wheeler said he would join him in the work, and the firm would be Wheeler and Wilson, which made a good deal of laughter over a grim subject. Yesterday Abby N. Burnham spoke but I did not hear her, having been kept in by illness for a day. Conferences go on each evening, and Wilson's morning conferences in his tent, are well attended and valuable. The beautiful music of the famed Fitchburgh Band is a daily enjoyment, and each evening I can look down from my window, through the trees, and see the lights and hear the music at the dancing pavilion, which is closed precisely at ten o'clock.

In all matters, large and small, the constant effort is for order, care, honest and square work, and regular and moderate charges, and to this is owing the success and fine behavior of this meeting.

I can see matters that might be improved, and doubtless will be, as they have been, but great credit is due the President, Dr. Beals, the Secretary, and all the managers for their efforts.

The tents of mediums and clairvoyants have added numbers. The New Haven tent of Mrs. J. A. Wright, clairvoyant and medical; the cottage of Mr. Cushman, with whom the guitar is played by invisible hands in open light, as I have seen it; and the modest sign of Mrs. Morse, are among the additions. Mrs. Morse, who is well known in Michigan, has decided to stay East and will not be at the Michigan Semi-Annual Meeting.

J. Frank Baxter gives tests each day, at close of lectures, which are satisfactory in most cases. A superabundance of mediums are here; some I know as good and true for others, I cannot vouch. Let all weigh well, and with care, and judge for themselves. Elder F. W. Evans spoke to-day with much effect. Rev. Samuel Watson is here for a day.

Yours, truly, G. B. Stebbins.

Fallibility of Trance Utterances.

We find the following paragraph in a communication sent by Dr. J. M. Peebles to our Boston contemporary:

"Dr. John F. Gray, of New York, one of the oldest and most substantial Spiritualists in America, writes thus to a friend of his in Springfield, O.: "But from my experiments in mesmerism, and observations in spirit-manifestations, I am firmly convinced that a very large portion of this world's dialogues with the dead, (as our risen friends are called), both ancient and modern, is spurious or fallacious. That the trance state does not confer infallibility on our senses, or our reason, is most certain, and we make a grievous mistake every time we attach any more weight to what the entranced person utters, than we do to what he or she says in the ordinary state. The trance subject or medium in all cases can be influenced by the suspicions, convictions, or opinions of people in the circle, and this without their being aware of the fact."

It will be seen that the views of Dr. Gray in regard to the reliability of trance mediums coincide perfectly with those we have been pressing upon the attention of our readers for some time past. In the ranks of modern Spiritualism, there is no man whose opinions upon this subject are entitled to more weight than those of the now venerable Dr. Gray. A Spiritualist from the start, he unites philosophical and scientific culture with rare qualifications as a practical investigator. For more than thirty years he had a highly lucrative practice as a physician in New York City. With his brother-in-law and partner the late Dr. Hull, a most estimable gentleman, he investigated Spiritualism thoroughly as early as 1849-50. The result was his full acceptance of its fundamental facts, and of the spiritual hypothesis as legitimately deduced from them. The fact that Dr. Peebles quotes the remarks of Dr. Gray without disputing them, justifies the inference that he too shares the opinions expressed in these remarks.

Photograph of Henry Slade.

Last week we were most agreeably surprised by receiving a splendid imperial photograph of Mr. Henry Slade, the work of Messrs. Bradley & Rulofson, of San Francisco. The picture is now elegantly framed and hanging in our general office, where we invite the inspection of all lovers of fine art, for certainly this portrait is a work of art, and those who desire to study the physiognomy of one of the most celebrated mediums modern Spiritualism has brought to the world's notice. We also have a cabinet size photograph of Mr. Slade by the same artists, which for sharpness of outline, delicacy of finish, and general effect, cannot be excelled. Our readers who may desire duplicates of the cabinet picture, should send in their request at once, accompanied with fifty cents. We shall be able to fill orders as soon as we can receive the photographs from San Francisco.

N. B. Starr, Spirit Artist.

The readers of the Journal have in the past often seen accounts of the work done by Mr. Starr. Several pieces now in our office are daily examined with pleasure by visitors. Our esteemed friend and correspondent, Dr. N. B. Wolfe, of Cincinnati, in a letter lately received speaks of some of Mr. Starr's work as follows:

"I have heard a great deal about the paintings of the spirit-artist, N. B. Starr, of Port Huron, Mich., but never saw any of his work until I recently visited the pleasant home of Mrs. Annie Carver, (now Mrs. Geo. Ball) of this city. Here I found three portraits and two landscapes, all said to be the production of his inspirations. I am not an art critic, but know well when I am pleased with pictures; and it is only justice to the artist of these creations to say, that I spent as pleasant an hour in contemplating the spirit of beauty which everywhere pervaded them, as I have before creations, celebrated through the world, of the most renowned masters. His landscape painting is truly wonderful."

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. A. C. T. Hawkes, the popular lecturer, has been spending some time in Texas.

The postoffice address of W. Stainton-Moses, M. A., is now 21 Birclington Road, Kelburn, London, N. W.

The National Liberal League will hold its Annual Congress on the 13th and 14th of September, in Cincinnati.

We have interesting articles on file from Dr. E. Harvey, A. S. Avery, Prof. Underwood, E. D. Babbitt, and others that will be published from time to time.

A liberal society called the "Sacred Brotherhood," has been organized at Barton, Mo. It is the intention to organize there a childrens' progressive lyceum.

Mrs. Simpson, the wonderful flower test medium, has returned home from her trip in Minnesota. Her visit there was instrumental in doing great good.

Mrs. Crocker-Blood is now at home at 461 West Washington street, and continues to give sittings both to her numerous old patrons and to many inquirers.

The Spiritual Meeting at Porter's Grove, Dr. D. P. Kayner, principal speaker, was a good one. Everybody seemed to enjoy themselves, and were highly entertained.

Mrs. K. P. Watson, "our home medium," as Bro. Samuel Watson styled her in the magazine, reached Chicago last week, and will spend some time with friends at St. Charles, Ill.

Col. and Mrs. J. W. Eldridge are spending the summer at King's Springs, near Johnson city, Tenn. Mrs. Eldridge's medial powers continue to increase, and her tests in pneumatography are said not to be excelled.

Mrs. M. Miller, of Eureka, Cal., in company with an excellent clairvoyant and test medium, intends to travel and hold séances.

"Spiritualism is fast going down," says the veracious Dr. Beard. It strikes us we have heard that remark once or twice before during the last thirty years.

The quarterly conventions of the Vermont Association of Spiritualists, will be held at Danby, September 26th, 27th 28th, 1879, and at Waterbury, January 2nd, 3rd, and 4th, 1880.

Miss Agnes Slade, Dr. Stevens and Dr. McLennan, have our thanks for fine cabinet photographs. Our collection is growing into quite goodly proportions and is studied with interest by all visitors.

J. William Van Namee, M. D., has postponed his proposed Western trip for the present, and can now be found at his new residence, 129 E. 16th street, New York city, by all desiring his services.

Dr. C. P. Sanford is now making arrangements to enter the lecture field for the fall and winter campaign. His postoffice address is Iowa City, Iowa. His wife, an excellent test medium, will accompany him.

The new edition of "The Watseka Wonder is just out and we can now fill any and all orders. This book should be read by all investigating the truths of Spiritualism. Price fifteen cents.

Fichte.—His vast erudition reflects a lustre on the cause of Spiritualism he so ardently embraced. He is an honor to the Germanic race. Hudson Tuttle in connection with Mr. Heinsohn, has undertaken to translate the last great work of the philosopher into English.

The Liberal Associates of Page county, Iowa, met at the court house hall in Clarinda, on Sunday, Aug. the 17th, for the purpose of organizing. The object of the association is for the advancement of free thought, and for the mutual benefit of the members in attaining knowledge.

We have just received Col. R. G. Ingersoll's lectures in pamphlet form. The lectures comprise the following subjects: Mistakes of Moses; Skulls; Ghosts and Hell. We have also Col. Ingersoll and his Critics, a lecture by the Rev. Jas. K. Applebee. The price of each of these able lectures is five cents.

Dr. Slade is now in Oregon, where he will remain a short time, and then start eastward. He will stop, probably, at all the principal towns on the route, and give the people an opportunity of witnessing the various phases of his wonderful mediumship. Letters to him can be addressed in care of this office.

Our former townsman, Mr. I. D. Crawford, is winning laurels as manager of Pierce's Palace Hotel, at Buffalo. Under his superior management, the house is doing a very prosperous business; so much so as to require an enlargement of its already spacious dimensions. Chicago men always make a success of any undertaking.

The Chicago *Times* states that Tennyson is a positivist. In this we think it must be mistaken; or else Tennyson has changed his views since he wrote "In Memoriam." His brother Frederick and his sister are avowed Spiritualists, and, if we mistake not, Alfred himself is much nearer to Spiritualism than he is to Positivism.

On August first, John Gill, of Jefferson, Ohio, passed to spirit life. On the same day, at the same hour, Mr. Ripley, the test medium, was at the residence of Mrs. Shepard, Geneva, thirteen miles from Jefferson, and then and there said, "John Gill stands by my side, and my guides say that he passed away a little while ago." This occurred just fifteen minutes after his spirit had been set free.

Dr. J. K. Bailey, spoke at DeWitt, Iowa, Sunday, August 10th. Among the notices of his lectures by the local press of that region, we find the following in the DeWitt department of the *Clinton County Advertiser* of August 14th, 1879: "Dr. J. K. Bailey, 'Spiritualist,' spoke at the Park on Sunday at 10.30 a. m. and at 3 p. m. His subject in the morning was Invisible Realities: in the afternoon, Miracles, Mysteries or Myths—Which? He had a good audience and is an eloquent and entertaining speaker." He also spoke at Calmus, Iowa, in the Methodist Church, August, 14th; at Mount Vernon, the 16th, 21st, 22nd, 23rd and 24th, six lectures; at Lisbon, the 25th. His present address is Cedar Rapids, Iowa.

Passed to Spirit Life.

R. R. Booth, son of Wm. L. Booth, Esq., President of the Liberal and Spiritual Association of Texas, was foully assassinated in this city on the night of the 30th ult.

Deceased was a lawyer of ability and promise, and held advanced views, and was a firm believer in the truths of Spiritualism. To his family and friends we, in common with all our citizens, offer our condolences, and can assure them that he has only entered a sphere of more usefulness, and though absent in the body, they can hold sweet communion with his emancipated spirit. His body was deposited in the City Cemetery by the side of the wife who had preceded him to brighter spheres. At the grave the ceremonies were few and simple. Before depositing the body in the grave Mr. James Armstrong spoke as follows:

Friends:—We are assembled here this evening to pay the last sad rites of sepulture to the body of our friend and brother R. R. Booth, and whilst our poor frail human nature cannot surmount our grief for his untimely taking off, we know his emancipated spirit has already commenced its flight to that home prepared for his reception by loving spirit friends who have gone before; there the tired hands shall rest, and the weary brain find repose, and though separated from us for a time by the stroke called death, yet we know father, fond mother, loving sisters, darling children and brothers who still linger on the earth-plane mourning, they will not be deprived of his loving presence and watchful care. The world was made better by his having lived in it, may be most appropriately said of our arisen brother, and although taken from us in the prime of manhood and usefulness, we know his "works will live after him." As a friend he was ardent and true, as a father kind and affectionate to a fault, as a son and brother he was equalled by few—excelled by none. To his bereaved parents, relatives and friends we extend our heartfelt sympathies, and assure them that although his body lies before us in death's cold embrace, yet he still lives to cheer and comfort them on their way to that happy home to which he has but gone before.—*Texas Spiritualist (Hempstead) for August.*

"One of the Very Best Liberal Papers."

We take pleasure in calling the attention of our readers to the fact that the publisher of the Religio-Philosophical Journal of Chicago, has lately reduced the price of this staunch old Spiritual paper so as to bring it within the reach of all. It can now be had, in clubs of five, for only two dollars a year, postage paid. We have no hesitancy in saying that the "Journal *is one of the very best Liberal papers*, and at the same time is an able and fearless advocate and defender of the spiritual philosophy, while at the same time it wields the scalpel with a steady nerve against all fraud and double dealing wherever found, whether in the ranks of Spiritualism, in the church, in political parties or the private circle. Let all fraudulent pretenders give Colonel Bundy and the Journal a wide berth, for he will go for them sure, and in such a way as to make it hot for them. We consider the Religio-Philosophical Journal a very useful and interesting family paper and well worth the patronage and support of every *Liberal Thinker*, be he Spiritualist or not.—*Independent Age*, Aug. 16th.

Brooklyn Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 398 Fulton st., every Saturday evening at 7½ o'clock.—S. B. Nichols, Chairman; Executive Committee: Judge P. P. Good, (chairman) F. Haslem, and Mrs. J. L. Martin; Treasurer, Capt. J. L. Martin.

Saturday evening, Sept 6th: Spirit Communion, an address by Henry Kiddle, Esq., Supt. N. Y. City Public Schools.

Sept. 13th: "The Inward Voice," an address by Dr. W. H. Atkinson, New York.

Sept. 20th: "A Step Forward, Can we Take It?" an address by D. M. Cole, late deacon of Gethsemane Baptist Church.

Sept. 27th: Short three-minute speeches by members of Conference—Experiences.

The regular address each evening occupies thirty minutes, followed by ten minute addresses by members of Conference.

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismarck Grove in this place, to begin September 5th and last one week. It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leagues of Kansas hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already secured several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

W. H. T. Wakefield.

Lawrence, Kansas, July 24, 1879.

The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberals and Spiritualists will take place August 28, 29, 30 and 31, at Alliance, Ohio. The Convention will be held in College Chapel and large College Hall.

The following speakers are expected to be present and take an active part in the meeting: Hudson Tuttle, Mrs Emma Tuttle, Dr. J. M. Peebles, Dr. Samuel Watson, Prof. J. R. Buchanan, Mrs. Cora L. V. Richmond, O. P. Kellogg, A. J. Fishback, A. B. Bradford, A. B. French and others. The Independent Christian Church, the largest Liberal and Spiritualist Society in the State, extends a hearty welcome to all friends of the cause. Every possible arrangement will be made to make comfortable all delegates and visitors to the Convention. As many visitors as possible will be accommodated by the friends. First class hotel accommodations can be had, by early applying at the Spiritual Healing Institute, for one dollar per day. The Institute adjoins the College grounds, where the Convention will be held. Still cheaper arrangements can be made for board and lodging by addressing the Chairman of the Committee of Arrangements, S. Bigelow. All the mediums in the State are specially invited to attend. We are already able to announce that many of the finest test mediums in the country will be present. The singing will be conducted by the Independent Church choir, one of the finest choirs in Eastern Ohio. Those who wish entertainment in the Institute should address, at once, R. C. Flower. Those wishing other arrangements should address, S. Bigelow, Chairman of Committee on Arrangements.

R. C. Flower,
Enos Hillis,
A. W. Coates,
W. S. Pettit,
Enos Hillis. } Committee.

Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatauqua Co., N. Y., commences Aug. 14, ending 31, 1879. This charming resort is situated on the Dunkirk & Allegheny Valley R. R. ten miles south from Dunkirk, N. Y., and eighty miles north from Titusville, Pa. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot.

Reduced rates are provided on the D. & A. V. R. R. by getting return tickets. Lilly Dale is on an island in Cassadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, furnishing opportunity for cheap and delightful recreation. Markham's quadrille band is engaged for Saturdays and Sundays. Reliable test mediums and others, are expected for investigation and phenomena.

Passengers on the Philadelphia & Erie R. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at the D. & A. V. Junction, four miles east of Jamestown, N. Y. Those going by the Erie & Lake Shore R. R.'s change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. R. L. Watson, Titusville, Pa.; Judge McCormic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville *Tribune*, Hornellsville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P. Kinney, editor Waverly *Advocate*, Waverly, N. Y.; Miss Jenny Rhinds, of Mich., symbolic reader; and Lyman C. Howe, Fredonia, N. Y. Here is an array of talent that promises diversity enough to meet every class and all demands.

The managers are especially fortunate in securing the services of Geo. W. Taylor to act as presiding officer. His name is a guaranty of peace, order, harmony and success.

Semi-Annual Meeting of Liberalists and Spiritualists of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be arranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendallville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs. M. E. French, Greenville, Mich.; J. P. Whiting, Milford, Mich.; Charles A. Andrus, Flushing, Mich.; Mrs. Mary C. Gale, Byron, Mich.; Mrs. Sarah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. R. Morse, Wayland, Mich.; Dr. E. B. Wheelock, Parma, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Carter, Philadelphia, Pa.; J. H. Harter, Auburn, N. Y.; M. Babcock, St. Johns, Mich. Fine music will enliven the occasion by Mrs. Ollie Child, Greenville, Mich.; Prof. N. O. Hudson, Detroit, Mich.; M. C. Vandercook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of $3.00 per week.

Committee of Arrangements.—Mr. Lemuel Smith, Nashville; Mrs. C. W. Putnam, Nashville; Mr. and Mrs. Wm. Teighout, Nashville; Mr. and Mrs. Joseph Sainsbury, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, Nashville.

Mrs. E. C. Simpson, the great flower medium, and Dr. Henry Slade, the world-renowned medium, will be secured if possible.

J. P. Whiting, President.

Miss J. R. Lane, Secretary.

The Northern Wisconsin Spiritual Conference,

will convene in Omro, Wis., Sept. 26th, 27th and 28th, 1879. Dr. James M. Peebles is engaged for the occasion. Other speakers will be in attendance. All Spiritualists are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected.

Wm. H. Lockwood, President.
Dr. J. C. Phillips, Secretary.

Omro, Aug. 20, 1879.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance.

H. L. Green, Sec'y.

BENSON'S CAPCINE POROUS PLASTER

FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 cts. 26 16 27

NEW RICH BLOOD

Parsons' Purgative Pills make New, Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Bangor, Me. 26 20 28 19

$777 A YEAR and expenses to agents. Outfit Free. Address P. O. VICKERY, Augusta, Maine. 26 9 28 8

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine. 26 11 28 10

"THE SARATOGA OF THE WEST."

GRAND HAVEN, MICH.

The coolest and most popular resort in the entire NORTH-WEST.

THE CUTLER HOUSE

is the finest hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Transient rates $2.00 and $2.50 per day; and by the week $10.50 to $17.50. The U. S. Signal service gives Grand Haven a record of from 10 to 15 degrees lower during the summer than any other Western Resort. Good fishing from May to October; plenty of minnows, tackle, etc. Good boating and plenty of amusements. Surf bathing in Lake Michigan. Sheldon's Celebrated Magnetic Mineral Springs opposite the Cutler House.

Sufferers From Hay Fever will here find sure relief, and we believe entire immunity from that dread disease. For corroboration of this statement we refer by permission to the editor of this paper.

D. CUTLER, Owner and Prop'r.
JOE H. SPIRES, Ass't Manager. T. F. PICKERING, Manager.

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	‡7:00 a m
9:15 p m†	Sioux City and Yankton Express	‡6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	‡7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

Leave.		Arrive.
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	[illegible]
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	[illegible]
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	[illegible]
5:30 p m*	Lombard Passenger	[illegible]
6:15 p m*	Junction Passenger	[illegible]

Note.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
8:00 a m*	Milwaukee Fast Mail	*4:00 p m
[illegible]	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	[illegible]
5:00 p m*	Milwaukee Express	[illegible]
1:00 p m†	Winnetka Passenger (daily)	[illegible]
9:10 p m‡	Milwaukee Night Express (daily)	[illegible]

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT.

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	3:30 p m
4:10 p m*	Kenosha Passenger	[illegible]
5:30 p m*	Winnetka Passenger	[illegible]
5:00 p m*	Waukegan Passenger	[illegible]
6:15 p m*	Lake Forest Passenger	[illegible]
11:00 p m*	Highland Park Passenger	[illegible]

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
9:00 a m*	Green Bay Express	*6:00 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
[illegible]	Woodstock Passenger	[illegible]
4:45 p m*	Fond du Lac Passenger	[illegible]
[illegible]	Desplaines Passenger	[illegible]
[illegible]	Barrington Passenger	[illegible]
9:00 p m‡	St. Paul and Minneapolis Express	[illegible]
10:00 a m*	LaCrosse Express	[illegible]
9:00 p m‡	LaCrosse Express	[illegible]
10:00 a m*	Winona and New Ulm	[illegible]
9:00 p m‡	Winona and New Ulm	[illegible]
9:00 p m‡	Green Bay and Marquette Express	[illegible]

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
7:50 a m	Davenport Express	[illegible]
10:30 a m	Omaha Express	3:40 p m
10:30 a m	Leavenworth and Atchison Express	3:40 p m
5:00 p m	Peru Accommodation	[illegible]
10:00 p m	Night Express	[illegible]

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]
[illegible]	Accommodation	[illegible]

*Saturdays and Thursdays only. †Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Randolph street.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:30 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	[illegible]
9:00 a m*	Mobile and New Orleans Express	[illegible]
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	[illegible]
9:00 p m‡	Peoria, Keokuk and Burlington	[illegible]
9:00 p m‡	Chicago and Paducah R. R. Express	[illegible]
12:30 p m*	Streator, Wenona, Lacon and Washington Express	[illegible]
5:00 p m*	Joliet and Dwight Accommodation	[illegible]

J. C. McMullin, General Manager.
James Charlton, General Passenger Agent.

Explanations of References.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. ‖Except Saturdays and Sundays. ¶Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.